
Diplomat

Linguistic Survey of India
Vol VIII
Part II

INDO-ARYAN FAMILY: NORTH-WESTERN GROUP

SPECIMENS OF THE DARDIC OR PIŚĀCHA LANGUAGES

(INCLUDING KĀSHMĪRĪ)

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INTRODUCTION

P. 1. The word 'Dard' has a long history, and the people bearing the name are a very ancient tribe. They are mentioned by Herodotus, though not by name, and are the Dardrai of Ptolemy, the Derdai of Strabo, the Dardae of Pliny and Nonnus, and the Dardonoi of Dionysios Periēgētēs. In Skt. literature they are spoken of as "Dārda" or 'Darda', which name is of frequent occurrence not only in geographical works, but also in the epic poems and in the Purāṇas. Kalhaṇa ..... often refers to them under the name of "Dāradas" or "Darads" and mentions them as inhabiting the country where we now find the Shins who at present day are not called Darads. To the Greeks and Romans

writers, the word has ~~a~~ a wider signification and includes not ~~not~~ only the predecessors of the Shins, but also the people whose seat was in the country that we now call Chitral. In other words, under the name of the Dard ~~and~~ country, they included the whole mountainous tract between the Hindukush and the frontiers of India proper. Accordingly at the present day this tract is known as 'Dardistan' – a conventional and convenient name, though, as it includes ~~so~~ much country not occupied by Dards proper, not strictly accurate. Following the example of the extended connotation of the word 'Dardistan', it is convenient to give the ~~gene~~ general name 'Dardic' to all the Aryan languages spoken in this tract.

... This tract was once inhabited by tribes whom Skt. writers grouped together under the title 'Piśācha'. Clear traces of the languages of these tribes ... to be found in the modern languages

of the locality.... This name ('Piśācha languages') is ~~[illegible]~~ eminently suitable, and is more accurate than 'Dardic', but some of the speakers of these languages take exception to it on the ground that, in Indian Mythology, the word 'Piś.' was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptation of the word. In such circumstances, it is useless to explain that a tribe speaking "Piś." language is not necessarily of 'Piś.' descent. In some cases, indeed, it would be easy to prove the reverse.

P2. This Dardic, or Piś. sub-family of Aryan languages—includes the following languages:—

A.— Kāfir Group—

(1) Bashgalī

(2) Wai-alā

(3) Wasi-veri or Veron

(4) Ashkund

(5) Kalāshā - Pashai Sub-group, viz:—

(a) Kalāshā

(b) Gawar-bati or Narsāti.

(c) Pashai, Laghmānī or Dehgānī.

(d) Tirī

(e) Tirāhī

B. Khō-wār, Chitrālī or Arniyā

C. Dard Group i.e the Dard languages, proper—

(1) Shinā

(2) Kāshmīrī

(3) Kohistānī

The first four languages of the Kāfir group are all spoken in Kāfiristan. Bashgalī and Wai-alā are closely connected, while Wasī-Veri shows important points of difference from these two. In some particulars (e.g. the frequent change of

& to l) it shows striking points of agreement with East-Eranian languages. As for the languages of the Kalāšā-Pashai sub-group, they have certain points of agreement amongst themselves and with the other known Kafir languages, but they have all fallen under the influence of their respective neighbours. Pashai is spoken on the north side of the Kabul river, immediately to the south of Kafiristan, and is affected by Pashto. Kalāšā is spoken in the country between the Bashgal valley and Chitral and is affected by the Khō-wār immediately to its east. Gawar-bati, spoken further south, on the ~~left~~ left bank of the Chitral river, is not only affected by Khō-wār, but also by the neighbouring Kohistani.

Khō-wār is the language of the Chitral country and of the neighbourhood. While in all

respects a most typical ~~Da~~ Dardic language, it occupies a somewhat independent position in regard to the others, (P3) although it has some points in common with the Kafir Group. From the Dard languages ~~it~~ it is separated by great mountain barriers, and has little directly ~~in~~ in common with them. Of all the Dardic languages, it is the one most ~~or~~ nearly related to the Eranian Ghalcha languages spoken north of the Hindu Kush.

The Dard group includes the languages of Dardistan proper, in its narrowest sense, that is to say, of the Shina speaking parts of Gilgit, Gurez, Chilas and the Indus and Swat Kohistan. It does not include ~~the~~ the Hunza-Nagar country to the north of Gilgit or the Chitral country to its west.

With the exception of Kāśm., the languages belonging to the Dard group, proper, are at the present day almost entirely confined to this tract.

Sh. is the finest example of the Dard languages proper. Its standard form may be assumed to be that spoken around Gilgit, but it has several dialects, including those of Astor, Gurez, and Chilas, and the so-called "Brokpā" of Dras and Dah Hanu. The last named is spoken by an isolated colony of Shins on the Eastern borders of Baltistan, and is much mixed with Tibetan.

Kor. is the language of the Valley of Kash. & of the neighbouring valleys. Although it has a Dard basis, it has come to a large extent, under the influence of the Indo-Aryan languages spoken to its south. It is the

the only one of the Dardic languages that has a literature.

Koh. is the original language of the Indus & Swat Kohistan, and, though the speakers are Shins, it is being rapidly superseded by Pashto. ∮ In the Swat Kohistan (it) is now spoken only by scattered tribes. It is divided into several dialects [illegible] Gārwi, Tōrwali, Chilis and Maiyã [illegible] These dialects are closely connected with Sh., but being on the Indian frontier, are much mixed with Pashto and Indian forms, and are now no longer pure examples of Dard speech.

The Piś[illegible] To the readers of Indian lit. the Piś[illegible] are well-known. They are described as a class of demons, of terrific appearance and brutal character. The name is said to imply that they were eaters of raw flesh. [illegible] Many of the modern Dardic

legends are based upon reminiscences of cannibalism.] Various localities are mentioned as their habitat, some Skt. writers placing them in the N-W. & others in the Vindhya hills. A language, which was evidently a real form of speech and not an ~~of~~ artificial gibberish, was attributed to them, and named Paiśāchī. It was classed as one of the Pkts, i.e. as a debased Skt., and to this we owe brief and incomplete accounts of it in the works of ancient Indian Grammarians. A sub-dialect of it was known as Chūlikā-paiśāchikā, which carried the characteristic peculiarities of Paiś. to an extreme.

This Paiś. was not really a Pkt. in the usual sense of the word. It was a very ancient language a sister, and not a daughter of the form of speech which ultimately (p.L.) developed as literary Skt. As compared with ~~lit~~ Skt., its principal

peculiarity is the hardening of soft letters.

Prof. Pischel in his Pkt. Grammar, has maintained that this Paiś was the language of the country between the Hindu Kush and the present Indian ~~territory~~ frontier, in which the Kāfir speeches, Khowār and Dard are now the vernaculars. The researches of the present writer have shown that this is almost certainly the case, and that therefore this tract was the home of the ancient Piśāchas, a wild tribe, owing no allegiance to, and having but a distant connexion with the Āryan conquerors of India. These Piśāchas were not confined to the transfrontier highlands. They sent colonies down the Indus, and Skt. writers mention their existence in Kēkaya, or the Western Panjab, and in Vrācada, or Sindh. It has been seen when dealing with the languages of these countries

(Lahndā and Sindhī), that evident traces of this Paiśācī influence exist at the present day. From thence they spread into what is now the Bhīl country, and also, perhaps, down the coast as far as Goa. [It must be explained that this view as to the home of the Piśācas has been combated by Prof Sten Konow, who maintains that it was in Central India .... I confess that he has failed to convince me]

Who were the Dards? The ethnic relationship of the inhabitants of these transfrontier highlands, whom we now call Dards, has been frequently discussed. The first to attack the question was Trumpp. He says 'we find that the races of Dardistan are of Aryan origin, and speak dialects which, on nearer investigation, will be found to have gone through the same process of development (or decomposition

as it might ~~be~~ called, as their sister tongues in the upper plains of India'. In other words, Trumpp claimed that the Dard tongues (meaning the Dardic tongues generally, and not the true Dard languages), as a whole, belong to the Sanskritic family of Aryan Languages. Whether T.'s conclusion is correct or not, many of his ~~xx~~ arguments are based on wrong premises, for he continually cited, as proofs of the Indian origin of Dard words, closely corresponding words in Pashto which he considered to be a Sanskritic language like Punjabi or Sindhi. As a matter of fact it is now known that Pashto is not a S. language, but is a member of the Eastern branch of the Iranian family.

Shaw, in his articles on the Pamir Ghalchah languages, points out the close resemblances which

exist between them and Dard ~~languages~~ speeches. At the time that he wrote, it had not been yet established that the Ghal. languages belonged to the East Eranian stock. He says, 'it seems probable that the separation of the Dards from the Ghalchahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian, but containing the germs of both. If the Dardic immigration from the north had been a late one, (say at the time of the Greek or of the Muslim invasion), at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day, it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it

P5

has done, ... The ... of the tongues

under notice still retaining so much mutual resemblance, together with a local connexion, would imply that they were descended directly from one and the same mother; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo ~~Aryan~~ Iranian mother-dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Gh. and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the recess of the Indo Iranian stem. They are ~~the~~ true sisters, and yet they belong to rival families, hence they must be of that

generation in which the split occurred. In any lower generation, they would either not be sisters, or, if they were, they would belong to the same branch of the family. It will be seen that Shaw also considers that the Dards belong to the Indian family of Aryan languages, and not the Iranian. Further on he suggests that the Dard languages, though belonging to the Indian branch, are not Sanskritic. There is a linguistic gap between them and their true Sanskritic neighbours, the languages spoken in the outer Himalayas, which, he says, may be supposed to represent a reflex wave of migration sent up from the plains of India. The gap would in that case represent the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that, when

their great migration accomplished they were in possession of their Skt. form of language.'

Biddulph (Tribes of the Hindoo Koosh p. 158) would divide the tribes of the Hindu Kush into three groups. The first consists of those speaking the Gh. languages, the second of the Khō of Chitral and the Kāfir tribes, and in the third group he would class the 'Shins, the Gauro, Chilis, and other broken tribes of the Indus Valley, the Bashgharik (i.e. Gārwī) and Tōrwālak of the Swat and Panjkora Valleys, and the broken tribes of the Kunar Valley between Chitral and Kunar. One point which is worthy of note in regard to the languages of these three groups is, that while those spoken by the Gh. tribes, ... appear to be sprung from ancient Persian (Zend), those of

the third group show greater affinity with the Skt. ... The Khō-wār language shows affinity with those of both groups; and will be found, I believe, to constitute an intermediate link between the two.'

Tomaschek devotes a few pages to discussing the characteristics of the Dard languages, and ~~continues~~ concludes, 'In spite of several coincidences ~~coincid~~ in vocabulary, we should be careful not to count the Dard languages among those belonging to the Hindu Kush. The verbal flexion rests on principals similar to those which we meet in the Panj., Sindhi & Kashmiri; and in its complicated formations, especially in the distinction between the masculine & fem. genders, offers a distinct contrast to the very sterile conjugations of the western dialects ... [illegible] ... be in wrong.

It is now known that some of the Gh. languages do distinguish gender]. The Shins and Dards have (P.6.) evidently come to their present northern abode from south, & through least, & have never lost their connection with Gandhara or the Indians of the Panjab. [C.F.W. According to Biddulph, op. cit. pp. 159, eff., the Shins originally migrated from the north, via the Chitral Valley, & settled in the southern valleys of the Himalayas. They then moved northwards up the Indus Valley to their present home, which possibly happened at the time of the Musalman irruption into India. This agrees with the linguistic phenomena. It should be noted that if the Shins went north along the Indus, they could not have passed through Kash. Tomaschek could not have seen B's work as it appeared the same year as his article.]

P.6. The country in which the Dardic languages are vernacular has Iranian languages (especially Pashto & Gh.) to its north-west, west & south-west, Ind-Aryan (i.e. Sanskritic) languages to its south and south-east, various forms of Tibetan to its east, and to its north-east the ~~isolated~~ isolated & unclassed non-Aryan Burushaski of Hunza-Nagar. Of these, Tibetan has affected only Shina, the most eastern of the Dard languages, and that, apparently only in modern times, by adding words and idioms as an overlayer. With Burn. the case is reverse. Over the whole of Dardistan there is an underlayer of Burn. words, such as those for 'ram', 'ass', 'woman's hair', & so on. These words are found in localities far from the present habitat of Burn., and the inference is that, before the arrival of the Piś. the whole of Dardistan was inhabited by the ancestors

of the present owners of Hunza & Nagar. It is not impossible that they were identical with the Nāgas, who, according to Kashmir mythology were the aboriginal inhabitants of the Happy Valley before the arrival of the Piśācas, & after whom every mountain spring in Kash. is named. Be that as it may, at the bottom of all the Dardic languages, there is a small, and quite unimportant, element of Bur.

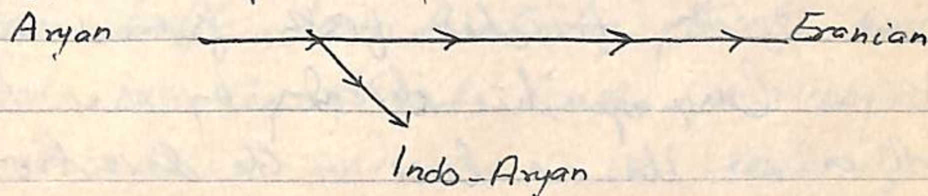
P. T. Pashto, Gh. and the neighbouring Indian languages are all of Aryan stock, the first two belonging to the Iranian & the third to the Indian branch of that family. That the Dardic languages are also of Aryan stock is absolutely certain, the question is whether we are to class them as Iranian, or as Indian, or as forming a separate third branch by themselves. I believe that the last is the only classification which we are at liberty to adopt.

It is well known that there was in prehistoric times a language, known as Aryan, spoken by the common ancestors of the Eranians and of the Indo-Aryans in the oasis of Khiva. [F.N. The original home, whence the Aryans separated from the ancestors of other Indo-European languages, is believed to have been the steppe country of Southern Russia] Thence they appear to have followed up the course of the Oxus and Jaxartes into the high-lying country round Khokand and Badakshan, where a portion of them separated from the others, marching south, over the western passes of the Hindu Kush into the valley of the River Kabul, & thence into the plains of India where they settled, as the ancestors of the present Indo-Aryans. At that time common Aryan language possessed certain definite characteristics which were

brought into India by these invaders, and which have in process of time developed, on Indian lines, into the characteristics of the modern Indo-Aryan Vernaculars.

The Aryans who remained behind on the north of the Hindu Kush and who did not share in the migration to the Kabul Valley spread eastwards and westwards. Those who migrated to the east occupied the Pamirs and now speak Gh. Those who went westwards occupied Merv, Persia, & Baluchistan, and their descendants now speak those languages, which, together with the Gh languages, are classed as Eranian. At the time of the parting of the ways, when some of their number took the first step in their march towards India, the Aryans, as we have,

seen, spoke a common language, but with the Eranians this language developed on different lines, so that at the present day the languages of the Pamirs and of Persia are very different from those of India. It will be simplest if we take the Eranian languages as the direct descendants in a straight line from the ancient Aryan stock, while the Indo-Aryan languages represent a branch which issued from the parent-stem at a very early date. We might represent the state of affairs graphically as follows-

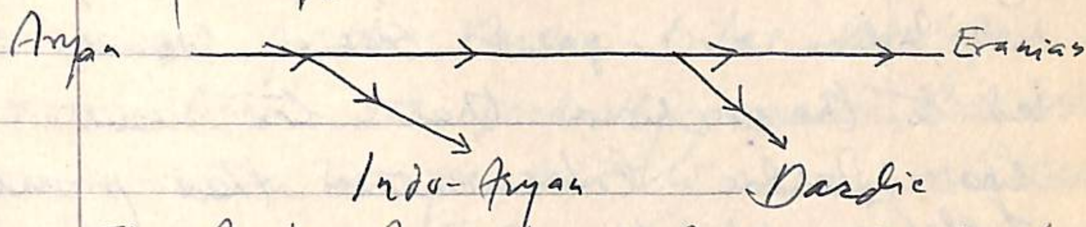


The Dardic languages possess many ~~characteristics~~ characteristics which are peculiar to themselves, [L.F.H. e.g. the change of medial t to r, of tr to t,

and the retention of a short vowel before a simplified compound consonant], while ~~xx~~ in some others respects they agree with Indo-Aryan [e.g. the preservation of sm, as against the Eranian change to hm], and in yet other respects with (p. 8) Eranian languages [e.g. the preservation down to modern times of sht and st and the change of sht to (s)s. So the change of sp (Indian shp) to shp and sh, not to pph]. They do not possess all the characteristics either of Indo-Aryan or of Eranian. We must assume that at the time when they issued from the Aryan language, the Indo-Aryan language had already branched forth from it and that the Aryan language had ~~already~~ by that time developed further on its own lines in the direction of Eranian; but that development had not yet progressed so far as to reach all the typical characteristics of Eranian and still retained some (but not all)

the characteristics which it possessed when the Indo-Aryans set out for the Kabul Valley

This may be represented graphically by the ~~following~~ following diagram:-



The Indo-Aryans crossed the Hindu-Kush by the western passes, and, when they entered India by the Kabul Valley route, left what is now Chitral and Gilgit (i.e. Dardistan) on their left. Immediately to the north of Chitral over the Hindu Kush, communicating by the Dora and one or two eastern passes, ~~[illegible] Dardic languages~~ lie the Pamirs, the home of the Ghalchah languages. Now, nearly every Eranian characteristic possessed

by the Dardic is shared by the Gh. languages, while, at the same time, those very Eranian Gh. languages have a few points in which they follow the Dardic languages in agreeing with Indian as against Eranian. We are thus led to the conclusion that the ancestors of the Dardic tribes entered their present habitat by the Dora & neighbouring passes. The fact that the Dard languages proper are more nearly related to those of the Kāfir Group than either of these is related to Khō-wār, further suggests that the latter represents the language of a later body of Dardic invaders, akin to the earlier ones. Khō-wār, though undoubtedly Dardic in character, possesses more points in common with Ghalchah than the others, and

~~apparently~~ seperates the Kāfirs from the Dards proper by a wedge of language preserving a greater number of distinctively Eranian features. Once settled in their mountainous habitat the language of the Dardic tribes developed on its own lines and gradually acquired those characteristics which are peculiar to it and are foreign to both Indian & Eranian. No one desired their land, and except for an occasional visit from a conquering army on its way to India, such as those of Alexander the Great (B.C. 327) or Timur (A.D. 1398) they have been left severely alone. The Skt. Grammarians writing at a time when, in India, the Pkts. were in flourishing existence bore record to the astonishing way in which Dardi had retained forms which in Pkt. had long passed into new phonetic births, and the same is the case at the present day.

The modern Dardic languages still possess, almost unaltered and in common use, words which in India are hardly found except in Vedic Skt. [F.W. compare Vedic kṛikavāku, kāṣṭhā kakarth, a fowl. Such a survival would be impossible in the modern Indo-Aryan vernaculars].

P. G. Dardic & Romany. Notice may be drawn to the fact that eminent scholars have drawn attention to remarkable coincidences between the Dardic languages & the language of European Gipsies. We know that their original Indian language was some form of Dardic.

Dardic & Aśoka: I have said that the P.S. sent out colonies down the Indus as far as Sindh. In the middle of the 3rd cent. (B.C.) the emperor Aśoka of Pataliputra spread his famous rock inscriptions of his time, and it need not surprise

is that at the one at Shāhbāzgarhi in the modern Yūsifzai country, close to, if not actually in, Dardic territory contains many linguistic forms which are related to Dardic. [see Linguistic Relationship of the Shāhbāzgarhi Inscription pp. 725 & ff. of the Journal of the Royal Asiatic Society]

KASHMĪRĪ OR KÖSHURÜ

P. 233; The Kash lang. is the lang. of the Valley of Kash. In a dialectic form it has spread south-west into the valley of Kashtwār. & to the south it has flowed over the Pīr Panchāl Range into the lower hills lying north of the river Chinab, where it reappears in a number of mixed dialects.

The word Kash. is Per. or Hindi. & is derived from the Skt. Kāśmīrika. It is not the name used by the people of Kashmir. There also

country is called Kashīr, the language Kāshur.
This word itself is an excellent example of the fact that the language belongs to the Dardic sub-family, for in Indic the change of śm to ś or sh would be impossible.
Linguistic Boundaries. Kāshur is bounded on the north by the Shinā language of the Dard group of the Dardic sub-family. On the west it is bounded by the Chibhāli & Punchi dialect of Lahndā, a language affected by Dardic influence. To its south it has, on the west, the Dogri dialect of Punjābi; and, to the east of Dogri, the Bhadrawāhi dialect of Western Pahāri. — Bhad. is transitional form of speech between Western Pahari & Kash., — leaning more towards the former than to the latter ... therefore classed under

the former. To the south-east of Kash. we find Padari, and the Western Pahari dialect of a character similar to that of Bhd. On the rest of the eastern side of Kash. & also a little to its N.E., going northwards on the east of Shina lie a series of Tibeto-Burman dialects, Purik, Ladakhi & Balti ~~are~~ all separated from the Kash. valley by inhospitable ranges of mountains & in no way affecting its language.

Kash. has one true dialect - Kashtawari, spoken in the valley of Kashtwar, lying to the south-east of the valley of Kash. Ksh. has also overflowed the Pir Pantsal Range into the Jammu province of the State, and in the valleys between the southern hills of the range, between the watershed and the valley of the Chinab, there are a number of mixed dialects, such as Poguli, Siraji of Doda, and Rambani. The first two

of these represent Kāshmīrī merging into Western Pahāṛī, while the third rather represents Kāsh. merging into Ḍōgrī. Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Ksh. & the ~~Chha~~ Chibhālī form of Lahndā.

P. 234. ... ~~Further~~ In the standard Kash. of the Valley, there are minor differences of language, which, however, are not sufficient to divide it into further separate dialects. For instance, the Ksh. spoken by Musalmans differs from that spoken by Hindus... Although the speech of a minority of the population, their dialect is much purer ~~to~~ Kash. than that of their M. brethren.

P. 235. Linguistic Relationship] Kash. belongs to the Dard. group of the Dardic Languages. It is most nearly related to Shinā. It has however for many

centuries been subject to Indian influence, and its vocabulary includes a large number of words derived from India. Its speakers hence maintain that it is of Skt. origin, but a close examination reveals the fact that, illustrious as was the lit. hist. of Ks., and learned as have been its Skt. Pandits, this claim of Skt. origin cannot be sustained for the vernacular of the latter. . .

To the philologist Ksl. is a language of great importance, as it is the only example of an Aryan language in the condition of being converted from an analytic to a synthetic language. The 236 . . Kāsi illustrates a further stage in the development of (the Vedic?) language. The declension of nouns is in the main analytic. There are a few survivals of the ancient synthetic cases, but in the main cases are differentiated by

postpositions, as in Hindi. Thus we have gara, a house and garuk^u (for gara-k^u), of a house. But note, here, that the ~~ka~~ k^u has become attached to the gara, and is no longer a separate word like the Hindi kā. Garuk^u is now as much one word, and a word in the genetive ~~of~~ case, as the Skt. grihasaya or Latin mansionis. In other words the declension is again becoming synthetic, and the process has been 'first analytic (gara-k^u) and then again synthetic (garuk^u) But in other cases the declension remains analytic, as in gara-manza, from the house, in which the noun and the post-position are still two entirely ~~different~~ distinct words and as yet show no signs of becoming ~~one~~ into one. [F.N. It may be noted that we can see similar instances of the development of analytic declension into synthetic

occasionally occurring in Pañjābī. Thus the Phr. for 'in a house' is either the analytic ghar-vichch or the synthetic gharichch] – Similarly, the conjugation of the Kāśh. verb may be analytic. The word for the past participle 'said' is 'dopᵘ', and for the past tense, 'I said', we may have (as in the Hin. maĩ-nē kahā) mē dopᵘ, literally, 'by me said'. But we may also add a suffix meaning 'by-me' to dopᵘ, so that the two become one word, — thus, dopum, I said. Here we have a synthetic method of conjugation in optional course of formation. We may have dopum, I said; doputh, thou saidest; dopun, he said, and so on, which is just as synthetic as the Latin dixi, dixisti, dixit, with this difference that in the case of Kāśh., we know exactly how these synthetic forms came into existence.

If now we return to India, and take languages

Of the Outer Circle, like Bengali or Marāṭhī, we find again a state of affairs similar to that of Kāsh., but more advanced. In Kāsh. the synthetic conjugation is optional. We may use either the analytic "me dop" or the synthetic dopum. But Beng. or Marā. have gone a step further. The analytic conjugation has been abandoned and only the synthetic conj. is now employed. It is no longer optional, but is now compulsory. We have only the Beng. 'kahilām' and only the Mara. 'mhaṇilō, for 'I said', from the past participles kahilā- & mhaṇil, respectively. From these examples, we see the importance of Kash. to the philologist. It is a language caught, so to speak, in the act of changing its nature from analytic to synthetic, and thus shows how the

synthetic conjugation of Indian languages of the outer circle, such as Ben. or Marā. has arisen. ~~Hitherto there have been~~ We can now watch Indian speech not in its developments from birth to birth. First synthetic; and then, as in Hindī, analytic; then as in Kāshmīrī, agglutinative or semi-synthetic; and then, as in Bengali and Marāṭhī, again synthetic; and so, as in the Indian belief as to the fate of the soul, the chain of saṁsāra, or weary round of transmigration, goes on perpetually.' Ohne Hast, aber ohne Rast.

P. 237... The first poem that can be dated is the Bāṇāsuravadha, the name of the author of which is unknown to me. It is in the Hindu dialect, and was written in the reign of Sultan Zainu'l-'ābidīn (1417–1469 A.D.). Other poems of which approximate dates are known

are the following:— Divākara Prakāśa Bhaṭṭa was alive during the eight years of the reign of the Hindu King Sukhjīvan Siṃha, who came to the throne in 1786 A.D. He lived in Gojwār (i.e. Gulikāvātikā) quarter of Srinagar, & wrote a history of Rāma entitled the Rāmāvatāracharita, with a sequel entitled the Lavakuśacharita.

p. 238. The Serampore Missionaries published a version of the New Testament in 1821. This was printed from type in Śāradā character. Similar editions were issued at Serampore of the Pentateuch (1827) and of Joshua–Kings (1832), but the Bible was not completed. The British & Foreign Bible Society published a version of the New Testament in 1884, & of the Old Testament with a revised version of the New Testament in 1899, all in the Persian character.

In the year 1879 A.D. the late Paṇḍit Īśvara Kaula completed an excellent grammar of Kāsh., in Skt. language entitled "Kāśmīraśabdāmṛita. This has been edited by the present writer, and was published by the Asiatic Society of Bengal in 1898. The same author was engaged on a Kāsh. Skt. dictionary at the date of his death in 1893. The materials collected by him for this purpose were

APPENDIX

P. 241. THE LINGUISTIC CLASSIFICATION OF KASHMIRI

For upwards of two thousand years Kashmir has been a home of Skt. learning, and from this small valley have issued masterpieces of history, poetry, romance, fable, & philosophy. Kashmiris are proud, and justly proud, of the literary ~~glory~~ glories of their land. During all these centuries, Kashmir has been subjected to the civilization of India proper. The Piś. tribes to its north and north-west remained a hostile and barbarous people, devoid of Indian culture & with no lit. hist. of their own. Kashmiris themselves maintain that their country was formerly inhabited by Piś., who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features ~~of~~ presented by their language. That the lit. activity of the country and the importa

[illegible]

Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis, – the old speech of the original Piś. inhabitants, – has remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It in no way follows from this that the Brahman inhabitants of Kashmir are of Piś. origin. The contrary is almost certainly the case. Tradition, ethnology, and linguistics unite in asserting that they are representatives of an early immigration from India.

The Dardic or Piś. languages occupy

a position intermediate between the Sanskritic languages of India proper & the Eranian languages farther to their west. They thus possess many features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. ~~However~~ It is unnecessary to discuss here those common to them & to Sanskritic languages, but, as regards the others, we shall see that they are also to be found in Kāshmīrī. That (p. 242) language possesses nearly all the features that ~~are~~ are peculiar to Dardic, and also those in which Dardic agrees with Er. We therefore now proceed to examine, from this point of view, both phonetics, accidence, syntax, prosody, & vocabulary.

Ar = Arabic Av. = Avestan Bshg = Bashgali Kafir Gawr = Gawri
Gwr. = Gawar-bati H. = Hindi K. = Kashmiri [illegible] = Kalasha

Ksh. = Kāshmīrī My. = Maiyā̃ Pash. = Pashai
Pr. = Prakrit. Pers. = Persian Sh. = Shinā.
Skr. = Sanskrit. V. = Veron Wai = Wai-alā

<u>Phonetics</u>: In none of the modern Dardic languages, except in case of a few borrowed words, are there any sonant aspirates. When such letters originally formed part of a word, the aspiration is dropped, so that gh becomes g, jh becomes j or z, ḍh becomes ḍ or r, dh becomes d, and bh becomes b. There is nothing like this in India proper, but it is a universal rule in Ksh. Thus—

gh becomes g. Skr. ghōṭaka-, a horse, Ksh. gur. So Wai, gur., Gur. gōṛa, Grw. gōr. Pash. gōṛā; but all Indian languages ghōṛa, etc.

jh becomes j or z. Skr. budhyate Pr. bujjhai, Ksh. bōzī, he will hear; but H. būjhē.

ḍh becomes ... Skr. vardhate, Pr. vaḍḍhai

Ksh. baḍi, he will increase; but H. baṛhē.
dh becomes d. Skr. dugdha-, Pr. duddha-, Ksh. dŏd, milk; but H. dūdh.
bh becomes b. Skr. ~~bra~~ bhrātar-, Ksh. bŏyu, a brother; so Kl. bāya, but H. bhāī.
All the mod. D. languages disaspirate their sonant letters in the same way as Ksh. (as indicated above).
One of the most typical characteristics of modern D. languages is the frequent hardening of original sonant letters, so that g becomes k, j becomes ch, ḍ becomes ṭ, d becomes t, & b or v becomes p. This was the universal rule in the days when Paiśāchī ~~Pr~~ Pr. was spoken. In process of time most of the hardened letters have again become softened, — as is the tendency in the growth of all language, — but, nevertheless,

several instances of these hardened letters still survive, & in borrowing from other languages the tendency again comes into play, & sonant letters in borrowed words often become surds. Exs. for Kash. are:—

g becomes k. Skr. khadga-, a sword, Ksh. khadak.
Similarly, in other mod. D. languages, we have Bsh. kile, Wai. kele, V. kili, Pash. kali, all signs of the plural, and the same in origin as the Prs. gala. For borrowed words, we may quote Prs. lagām, Ksh. lākam, a bridle; Ar. ʿīdgāh, Ksh. yēdkāh, an ʿIdgāh; Prs. kāghaz, Ksh. kākaz.

P. 243. j becomes ch or ts Skr. kshudyate Pr. khujjai, Ksh. khōtsi, he will fear. Similarly Bsh. has achu, a tear as compared with H. ā̃jhu.

d becomes t. Skr. dridha-, Ksh. drot, firm
ḍ becomes t. Skr. ... Ksh. ...pat-, a bear.

Similarly, Prs. dāman Bsh. tāma, the skirt of a garment; Skr. dugdha - Pr. duddhao -, Sh. dūt, milk. b or v becomes p. Skr. śava-, Ksh. hap-, a corpse; Prs. bāz, Ksh. pöz, a falcon.
So Ar. ṭabīb, Bsh. tapīp, a physician; Skr. svasar-, Kh. ispusār, a sister.
It will be noticed that, in respect to the hardening of sonant consonants, Ksh. is in entire agreement with the modern Dardic languages.
A noteworthy peculiarity of the D-languages is the confusion between cerebral and dental letters. This is universal & extends to Ksh. Compare the following:— Sh. gōṭ or gōt, a horse, Bsh. V. ośht-, Wai. ōsht, Gur. Kl. usht-, Ksh. wotth-but H. ūṭh-, arise; Ksh. dal or ḍal, a leaf; Grw. aṭh, Sh. aṭh, eight; & many other similar cases. A very interesting example is the Ksh. [illegible] hynt, dense

black, lit. 'black "like kta-kāl' or 'like kta-keāl'. kta-kāl or kta-keāl is a corruption of the Skr. kāla-kūṭa, the celebrated black poison drunk by the god Śiva.

A marked feature of Ksh. is consonantal epenthesis, i.e. the change in a consonant under the influence of a following vowel or semi-vowel. This also occurs in the mod. Dardic languages, but not in India.

Thus in Ksh. k becomes ch before palatal letters; as in thök^ü, weary, fem. thüchöi; hökh^u, dry, fem. höchh^ü. So from the root kar, do, we have Wai chā-st, he does; & the Sh. möchö, before, is connected with the Skr. mukha-, a face.

Similarly, t & ṭ change in Ksh. to ts & ch, respectively, as in rāt, a night, plur. röts^ü; püṭ^ü, a board, plur. pach^ü. So, we have Pers. ..., but V. ṭsch, the

bach; Kr. not yet, I come, compared with Bsh. ats, was atsh; Skr. putra-, a son, Grw. püch, Sh. puch or push; Skr. strī, a woman, Sh. chei or tshiga; Sh. tsek or chaho see; a other

In Ksh. under such circumstances d becomes j, & d becomes z, as in büḍü (fem) great, plur bajĕ; grand, a country, plur. grënzü. Similarly the H. dhī, a daughter, is jü in Bsh.; and the H. dī, fire is represented in Ksh. by jüsar or Ksh. zih.

In Ksh. under similar circumstances becomes j, as in angüjü, a finger, representing in Skr. aṅguli-. So the Pañ. gall (fem), a word, is represented by gijji in Bsh.

The Ksh. system of epenthetic changes of vowels, though strange to nearly all the languages of Ind. proper, is found also in the Dardic languages, although too little is known of these

to enable us to set out definite rules for them. As examples we may quote the change of a to i under the influence of a following i in the V. ichi, Gwr. ltsin, Kl. and Ksh. ech, an eye, as compared with the original Av. aši. So the Bsh. dusht, a hand, has its pl. dusht, for dushti, just as aś, we, is pronounced ási in Ksh. Again, the Skr. āsya- (i.e. āisa-), a mouth, becomes ish in V & ǡs in Ksh., & the Skr. sūrya- (i.e. sūria), the sun, becomes suir in My., sir in Gw. in Grw. and Sirī in Ksh. As an example of the epenthesis of u, we may quote the Kl. gūṛo, for gāṛo or gāno, singing, in which the ā has become u under the influence of the following o. Similarly, (§244) in Bsh. brǫh, a brother; Sh. dōnō, a bull; Bsh. kōr Kl. kuřō Sh. kōn, an ear, and many others, a or ā has become u or o. Many more examples could be quoted, but the

back; Gr. not yet, come, compared with Bsh. ats, was atsh; Skr. putra-, a son, Grw. püch, Sh. puchor push; Skr. strī, a woman, Sh chei or tshriţsi; Sh. trak or chak, see; & others.

In Ksh. under such circumstances d becomes j, & d becomes z, as in büd (fem) great, plur bajë; grand, a country, plur. grënz. Similarly the H. dhī, a daughter, is jū in Bsh.; and the H. dā, fire is represented in Ksh. by jūdar or Ksh. zīh.

In Ksh. under similar circumstances l becomes j, as in angüj, a finger, representing in Skr. anguli-. So the Pañ. gale (fem), a word, is represented by gijji in Bsh.

The Ksh. system of epenthetic changes of vowels, though strange to nearly all the languages of Ind. proper, is found also in the Vedic language, although to little known of these

to enable us to set out definite rules for them. As examples we may quote the change of a to i under the influence of a following i in the V. izhi, Gwr. itsin, Kl. and Ksh. ech, an eye, as compared with the original Av. aši. So the Bsh. dusht, a hand, has its pl. dusht, for dushti, just as aš, we, is pronounced aši in Ksh. Again, the Skr. āsya- (i.e. āsia-), a mouth, becomes išh in V & īs in Ksh., & the Skr. sūrya- (i.e. sūria), the sun, becomes suir in My., sir in Gwr. in Gwr. and sirī in Ksh. As an example of the epenthesis of u, we may quote the Kl. gūṛo, for gāṛo or gāno, singing, in which the ā has become u under the influence of the following o. Similarly, in (4.244) Bsh. bṛoh, a brother; Sh. dōnō, a bull; Bsh. kōr Kl. kuro Sh. kōn, an ear, and many others, a or ā has become u or o. Many more examples could be quoted, but the

above are sufficient to show that Ksh. shares its tendency to epenthesis with all the Dardic languages.

P. 266. In Ksh., when a word ends in one of the letters k, ch, ts, ṭ, t, or p, that letter is aspirated and becomes kh, chh, tsh, ṭh, th or ph, respectively. There is nothing like this in India, but it certainly occurs in V., and probably in other D. languages. Thus, the Ksh. krak- horse, becomes krakh, and similarly the V. masek-, moon, becomes masekh.

..... When a Pr. word contained a double letter, this letter was, in the mod. languages of India proper, either retained ~~ou~~ unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. bhatta-, boiled rice, becomes the Panj. bhatt,

and the H. Bhāt.... In Lsh., a is Lh. a Sh. (two languages much subjected to Dardic influence) the short vowel was not lengthened, although the double consonant was reduced to single one. Thus, the same Skr. word becomes bhat in Sh. & bata in Lsh. It also, perhaps, reappears in Bgl. bita, meat. There are hundreds of similar examples in Lsh.. Here we may quote from Bsh. to show how typical this is of D. generally :- Pr. uchcha-, high, H ūnchā, but Bgl. uchasta, to raise; Pr. Chamma-, skin, H Chām, Bgl. Cham; Pr. kattei, he cuts, H. kāte, but Bgl. kata, a knife; Pr. Pitthi, the back, H. pith, Bsh. pti. (for piti) Similarly for the Dardic languages.

So far we have dealt with general phonetic rules, but when we consider letters

in detail the connexion ~~between~~ between Ksh. & Dardic is equally manifest. Thus:- In the D. group of D. languages an ~~int~~ initial k sometimes becomes g, as in Shy. gū, what? The same occasionally happens in Ksh. gāsh, light, as compared with Skr. kāśá-.

In India, when the letter v in Skr. forms the latter member of a compound consonant, the first member of which is a mute, it is elided in Pr., & the first member is doubled. Thus, Skr. pakva-, ripe, Pr. Pakka, H. pakkā. In the D. languages, including Ksh., exactly the reverse process is followed. It is the first member that is elided, while the v is retained and is hardened to p. Thus the Skr. pakva- becomes the Ksh. pop". There is, very little like this in the

most Indian languages, but in D. we have cases like Bsh. psūr, a father-in-law (Skr. śvaśura-); ✓ prich, what? derived from a word akin to Av. chvaat-. It will be observed that in these the sibilant is preserved as well as the hardened v, and the same is the case in the Kh. ipusār, a sister, connected with the Skr. svasār-. In Indian languages this only occurred in Ap. Pr., where we find such forms as pāï for Skr. tvam, thou & other cases of the change of v to pp, but no other compound, with v for the second member, become p.

In Indian languages an original t between two vowels is as a rule dropped, as in Skr. kṛta-, done, H. kiā; Skr. pitā, a father, H. pī; Skr. śata-, a hundred, H. sau. P. 245. In Paiś. Pr. this t was, on the contrary, preserved, and this rule is followed with great consistency in the

~~modern~~ mod. D. languages, as well as Lesl. Thus from the pahali, khatale, a house, we have Psh. khatan; Skr. tata-, a father, Bsh. tot, Wai. tata, and so others; Skr. kṛita-; Bsh. kutt-, done, Ksh. kyut (i.e. kit), for; Skr. jata, a bhūta-, become, Ksh. (Sivaji) būtō was

In India a Skr. tr. becomes t, as in Skr. putra-, a son, H. pūt, Skr. gotra-, a clan, H. gōt, a so on. In the D. languages and in Ksh. it may remain unchanged, as in Wai. putr, Kl. putr, Bsh. pŏtr, a son; Skr. trīṇi, three, H. tīn, while, compared with the Av. thrāyō, three, we have ~~Bsh~~ Bsh. Kl. ~~Ksh~~ Ksh. treh, Wai, Sl. trē, Kh. troi.

We have seen that in the Dardic languages tr. ~~always~~ usually remains unchanged. Often, however in the Dardic languages, as already stated,

changed to ch or ts. Thus, we have the Sh. root chak or tsak, to see; the Skr. gōtra-, a clan, becomes gōt or gōts, in Sh. The Skr. putra-, a son, is puts in Sh. & püch in Grw.; the Skr. strī, a woman, is chei in Sh. Similarly, in the Rāmbani dialect of Kash. we have chei or trai, three, corresponding to the Sh. che, V. Chhi, & My. chā. It may be noted that a similar change occurs in the neighbouring Er. Gh. languages, as in Wakhi pōts, Sariqōli pōts, a son.

One of the most persistent consonants in India is the letter m. In the mod. languages it almost always survives, but in the D. languages and in Kash. it is liable to elision. Thus, Skr. manusha-, a man, is Kl. moch, V. Sh. [illegible]. In Kash. we have the corresponding word mōts-, which is said to be the word for [illegible] used by the

Jenns, the ordinary word being mānth, which is borrowed directly from Skr. In other words, the original D. form has been discarded as vulgar in favour of the high-flown borrowed Skr. word. Another imp. example is the Ksh. word dyār, money, which, strange to say, is a corruption of the Latin denarii, come to Ksh. through Greek & Skr. (or through Greek direct. The Skr. form of the word is दीनारः.

The Hindu Pr. grammarians noted ~~as~~ as a peculiar fact that in Paiś. Pr. ny became ñ. This is not the case in India, where ny became n, as in Skr. ~~form of the word in~~ dhānya-, H. dhān, paddy; Skr. anya-, H. ān, another. But Ksh. exactly follows the Paiś. Pr. rule. It has dāñe, paddy & several other similar words.

In mod. D. languages r, when standing alone, is frequently elided. Thus, we have the Sh. mrit mir, but Gur. mot mi, die; Pash. karam or kam, I do; Bsh. shei, the head as compared with the Skr. śiras; Bsh. dāo, wood (Skr. dāru-); Kl. chau, four (H. cār). So in Ksh., we have bös, a kind of alms ..., derived from the Skr. bhāskari; grāngal or gāngal, distraction; gronḍ or gonḍ, a leg; and bronth or bonth, before. So in the Kashtawari dialect of Ksh. we have nyit for nirit, having emerged; & in the Siraji dia. ichch for richch, a bear, and many others.

As to this, where r originally preceded another consonant, it is usually dropped, as in H. sab, all, from Skr. sarva-; but in the Dard. languages and in Ksh. the r is (2461) usually retained, & if any consonant is dropped it is the second one. Thus,

Ksh. kan (?) Shina

corresponding to the Skr. karṇa-, an ear, we have Bsl. kōr, Kh. wai kār, Kl. karō̃; to the Skr. gardabha-, an ass, we have Kl. gardōk, Kh. gurdōgh; to Skr. sūrya-, the sun, we have Kl. sūri, Gwr. suri, Kh. sūrī, Mysūrī, also sirī; & to Skr. sarva-, all, Ksh. sōru.

P. 246 In India, a sibilant now and then becomes h, as in Skr. ēkasaptati-, H, ikhattar, seventy-one. This change is, however, rare except in Lahndā and Sindhī, which are under strong Dardic influence. On the other hand, in the Dard group, including Ksh., this change is very common, and is subject to the rule that it is mainly to an original s' or sh, s being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksh. hih ("pronounced hyuh"), like, desired

from an older hiśi. But the fem. of hiś is hiśi,
even in the modern language, because a sibilant
does not become h when followed by i — mātrā.

Other examples of this change are:-

Skr. upaviśati, he sits down, Ksh. behi, and so other D. languages; Skr. viṁśati - twenty, Sh. beh, Ksh. wuh, Skr. daśa-, ten, Ksh. dah; Skr. śata-, a hundred, Ksh. hat-; Av. khśvaś, six, Gwr. shoh, My. Kl. shoh, Ksh. sheh, Skr. śiras, a head. Ksh. hir; Skr. śava-, a corpse, Ksh. hap-; Skr. viṣha, poison, Ksh. veh, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kafir D. dialects we have Bsh. vitsi, twenty; dits, ten; shaiṣ head; and wiṣh, poison.

Shina bis.

The compound consonants shp and śm sometimes become a single ... Dards, Thus, Skr. puṣhpa,

a flower, becomes Kl. pūsh-ik, Ksh. pōsh; & the Skr. Kaśmīra-, Kashmir, becomes Kashīr in Ksh. Similarly sk becomes s in dōs for Skr. bhāskarī, a kind of almanac. There is nothing like this in India.

It has been stated that the D. languages offer some changes peculiar to Ir., especially East Ir. languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh:—

In East Ir. the change of Ch to ts is common. So also in mod. D. and Ksh. The same change occurs in Marāthī, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. & Pash., have kach, the belly, Wai. has kuts. Compare H. chār, four with Gwr. tsūr, Ksh. tsor; H. pāñch, five, with Gwr. pānts, Ksh. pānts; [illegible] Gwr. tsimas;

iron; Skr. chhāgala- with tshāwulᵘ, a goat.

Another very similar change, — that of j to z is frequent in Eraqias. It is very common in Ksh. One ex. will suffice: Compare Skr. jīva-, life, with Gar. zies, alive, Ksh. zuv, life. There is a similar change on the other Marāṭhī, but not before i.

The change of d to l is regular in East Dr. It is common in D. Veron, and is also found in other D. dialects. An interesting ex. is late Prs. mādar, a mother, which corresponds to Sk. mātṛ. In Ksh. l, but not d, becomes j before i-mātrā, so that we get mojᵘ, a mother. From Sk. mātṛ, a secondary masc. is formed, viz. mātā, a he-mother, i.e. a father, the Ksh. form of which is mōlᵘ.

P. 247. In Eastern Dr. gh is frequently changed to g, h in Dr. ... to Prs.

Bed W[illegible] 7

pusht, the back, becomes Bsh. pti, Sh. pato; Gur. Ksh. pata, behind, and so on in others, just as in the East. Er. Balochi it becomes phut.

In mod. Indian languages, the Sh of the Skr. Shat, six becomes chh, as in the H. chha, Beng. Chhay, Panj. chhē. The Dardic languages including Ksh. follow the Er. method of changing the initial khsh of the Av. khshvash, six to Sh, instead of using the Indian chh. Thus we have Bsh. sho, Wai shū, V ushu, Pash. Shi, Kl. Shoh, and so on, which agree with the Ksh. shēh. There is nothing like this in India.

In mod. Er. dialects, an original s sometimes changes to ch, as in the Kashani chum for the standard Prs. Shām, evening. This also is not uncommon in D. & in Ksh. Thus, the Av. asi-, [illegible] is reflected in represented by Bsh.

wai achẽ, Kl. ěch, Ksh. ~~Ebaan~~, achhi. So Skr. śūnya- empty, becomes Ksh. chhoṅ; Skr. root paś see is represented by the Sh. pach; Skr. aśru-, a tear, is oshu in Ksh., but achu in Bsh., Skr. śveta-, white, Ksh. chhotu. In India, the reverse is the case, chh. often becomes s, and the change from ś or sh to chh, as in the H. chha, is very rare.

Finally Ksh. has certain phonetic changes of its own that are quite foreign to India. In India, dm becomes dd, as in the Beng. pŏddo, from Skr. padma-, a lotus. In Ksh. this becomes m, as in the word pam-pōsh, a lotus flower. Again, in Ksh. ~~ld~~ ld becomes l (a thoroughly un-Indian change), as in gal, a shout, connected with the vedic galda-, and with the Bsh. gijit, speech. This word is also heard, under the form galle, in Punjabi & Lahnda, which as we know

(margin notes: पद्म / 8 पद्म; गल्द / गल्द)

(वाक्य — वैल्य)

strongly influenced by Dardic. Skr. itself is post-vedic times borrowed it from Pkt. in the form of gāli, from which there is a series of modern Indian derivatives meaning 'abuse'.

Accidence — Turning now to accidence, in the first place it should be noticed that like ~~[illegible]~~ Ir. languages, Ksh. possesses a suffix with the force of the indefinite article, equivalent to the Pers. yā-ē-wahdat. Just as in Pers. ī (ancient ē) is suffixed, so in Ksh. ā is suffixed. Thus, Pers. yak-ī, Ksh. akh-ā, a certain one, a. It is hardly necessary to point out that there is nothing like this in Indic; but the same phenomenon is presented by Bsh., as in palē-i, a servant.

(margin: [illegible])

The main principles of the declension

Of nouns is very similar in Indian languages, Ev. languages, & in Dardic. We may, however, point out that there are some important differences of detail between Ksh. & Indian languages. Thus, in all the northern languages of northern India, strong masc. nouns such as ghōṛā, a horse, end in the nom. sing. in ā, and in the nom. plu. in ē (ghōṛē). In Ksh., the corresponding nouns end in u-mātrā in the sing. and in i-mātrā in the pl., as in guri, a horse, plu. guri. Moreover, all masc. nouns have, in Ksh. a dative sing. ending in s (as in tsūras, to a thief, guris, to a horse), and a dative pl. in n (as in tsūran, to thieves, gurēn, to horses). In some Indian dialects there are oblique pls. in n, but there is nothing like the Ksh. dative sing. in s till we reach

~~Mar~~ Marāṭhī, far to the south. Further, Ksh. has cases of the agent (as in guri, by a horse) and ablative (as in guri, from a horse), to which there is nothing corresponding in Indian. The s-dative is most peculiar to Ksh., but also ~~exi~~ exists in Kl. & Psh., and also perhaps in Sh., where it has the force of the agent.

248. To add definiteness to the meaning of the cases, postpositions are employed in Indian & prepositions in Er. languages. In the D. languages both are used though Ksh. prefers the former. Of the postpositions, one or two only remind one of Indian, the rest being peculiar to D. The Ksh. postpositions of the genitive, sond, uk, and ~~du~~ un, all have parallels in Indian — a relative

dandiᵘ being as found in the Mārwāṛī *londō*, *dukhᵘ* in the K. *lēā*, and *dōrūᵘ* in the Guj. *nō*. Similarly it is possible to compare *manz*, in, with the K. *mañjh*, but it more nearly resembles the Dardic V. *munj* & the Hy. *manz*. But the other postpositions are either quite peculiar to K. or are borrowed from Prs. As Dardic examples, we may quote *kyutᵘ* (an adj.), for; *patshy*, for; *pēṭh*, on; *kēth*, in; and *pēṭha*, from.

Ordinary adjectives here call for no remarks; but the Ksh. numerals are so decidedly D. & so distinct from the forms current in India that some attention must be paid to them. Thus—

One. This is *akh*. It may be either Indian, Ēr. or D., but is more like Prs. & Gwr. *yak* than Indian *ēk*.

Two *zᵃh*. In Ksh. *di* becomes *z*, so that the word

is connected with the Bsh. dinow the Kh. jū, rather than the Kshmīri dō.

Three trēh. This regular D. Cf. Bsh. Kl. treh Wai. trē, Sh. trē Kh. troi and so on. Indian has tīn, & the like.

Four, tsōr. The ō is D, as in Kh. Grw. chōr, Gur. tsūr, Sh. chōr. Indian has ā, as in chār.

Five, pānts. This may be Indian, Ir. or D.

Six shēh. This is D., as in ~~Kh.~~ Grw. Bsh. sho, Wai. shū, V. ushu, Pash. shᵃ, Gur. shoh, Kl. shoh, Sh. shah, and so on.

Seven sat, This, with the short a, is D; as in Pash. Gur. Kl. Grw. sat, Sh. satt & so others. India has sāt.

Eight, ōth or aith. This may be Ind. or D.; but the vowel is not Ind.

Nine, nav. This may be Ind., Ir. or D.

Ten, dah. This D. with the typical change to s'th

Twenty, wuh, The same remarks apply.
Hundred, The same remarks apply.
From the above we see that all the first ten numerals may be of D. origin, & that some of them must be. Some are distinctively not Ind.
The first two personal pronouns may be shown as follows:-

I	boh	thou,	tsah
me	me	thee,	tsĕ
my	myōnu	thy,	chyōni
we	asi	ye,	tŏhi
us,	asĕ	you,	tŏhĕ
our	sōni	your	tuhondu

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.
P. 269. Syntax, for the demonstrative we have:-

249.

	This	That near	That (far)
Sing. nom	yih	huh	suh
Dat. (animate)	yimis	humis, amis	tamis
Dat. (inanimate)	yith	huth, ath	tath
Plur. Nom.	yim	hum, am	tim
Dat	yiman	human, aman	timan

Again it is not necessary to draw attention to the various points of difference between this and the Ind. forms. It may be especially pointed out that Ind. has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Skr.

While none of the above forms are Ind., they have all their cognates in other D. languages.

The above remarks also apply to all other pronouns...

As regards verbs, the general principals of conjugation are on the whole the same in ... in ... but a few ... stand out. While

the present tense of the verb substantive, based on the participial form chhuh, he is, is also to be found in India, the past tense, formed from the root ās, sit, in ōsⁱ, he was, is not at all used in that sense in that country. [It is not the same as the root as, be, which does occur in several Ind. languages.] This root ās is, however, common in D. Thus, for 'he was', we have Shina ās, Gow. āsh, Kh. as, Dastai, Kal. āsis, and so on.

In the conjugation of the ordinary verb, the present participle ends in ān, as in mārān, striking, a form that does not occur in Ind; but which has many D. relatives, such as Bash. [illegible], Gaw. [illegible], Kh. [illegible], Kal. [illegible], all meaning striking.

While the Indian verb has only one past participle, Ksh. has three, — one (mōru, ~~or mōryu~~) struck, indicating [illegible] in the near past,

+

another (mārgōu) indicating past time indefinitely, and a third (mārgōu) indicating remote past time. One of these (mārgōu for mārgō) has the same origin as the past tense of Ind. (Braj. mārgaul), but the others have had an independent line of growth.
Although we do not yet knowledge in regard to other D. languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai, Kl. Sh. & Ky. have at least each two. Thus, Wai. has vikā & vikasta, Kl. gari & gariste, Sh. chito & chiegō & Ky. kaṭe & kaṭsaki; all meaning 'struck'.
The Ksh. infix is built on the same lines as in Ind. languages, i.e. it ends in nun (mārnun), which may be compared with the H. ending in nā (mārnā). In most D. languages, the infix ends in ki, but in V. it ends in to [illegible] ed ki), as.

is pesunti-u-ike, to strike. The terminations are not especially (..d).

In the form of the tense Ksh. differs widely from (Ind.) languages. The old present, a tense that survives alike in (Ind.) Pers. and O. Ind. India generally (250) has the force of the present subjunctive, but in Ksh. it is used as a future. In its conjugation it shows little relationship with (Ind.) languages.

Thus to compare Ksh. with H, we have:—

		Ksh	H
Sing.	1	mära, I shall strike	märü, I may strike
	2.	märahk.	märe
	3.	märi	märe
plur.	1.	märav	märẽ
	2.	märiv	märo
	3	märah	märẽ.

On the other hand the Ksh. conjugation closely

? follows that of the other languages. The same remarks apply to the imperative

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As regards the participal tenses, they are made in the D. languages on the same principles as in India. A present and imperfect are formed from the present participle conjugated with the appropriate tenses of the verb substantive, & a perfect and pluperfect from the past participle conjugated with the same.

Ksh. has three past tenses, one corresponding to each of the three past participles. Indian languages, of course, have only one. Some Indian languages form the past tense by adding pronominal suffixes to the past participle, as in the Beng. ~~māribin~~ mārilā-m, struck-by me i.e. I struck. In Ksh. the same procedure is followed, but with the important difference that the suffixes do not form a necessary part of the word. They are removable, and may be used or not as the speaker

desires. Thus, he may say either mōrum, struck-by-me, or mĕ mōrᵘ, by me struck, for 'I struck.' This affects the whole structure of the language.

Syntax – In the order of words in a sentence, Ksh. differs altogether from Indian languages. In the latter the subject comes first, then the object or predicate, & last of all the verb; but, in ordinary Ksh. the verb precedes the predicate, as in Pers. Thus in Ksh. they say:–

suh chhu gāṭulⁱ mahanyuvᵘ
he is clever man

while in H. they say:–

wŏh hōshyār ādmī hai
he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts. Hence, the order of thought in Kashmir do

different from the order of thought in India.

Prosody. — In prosody, although the whole literary history of Ksh. is intimately connected with Skt., mod. Ksh. has abandoned Indian metres. The metres used are all Pr., and what may be called the heroic metre of the language, employed even in Hindu epics like the Rāmavatāra charita, is the well-known Prs. metre called Bahr-i-Hazaj.

P. 251. Vocabulary. — Finally we come to the question of vocabulary. It is on this that the claim that Ksh. is a Skt. language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification

If it were, High Urdu would have to be classed with Prs. as an Ir. language, for the great majority of its words are borrowed from Prs. So, if vocabulary were the test, the Ksh. spoken by Musalmāns, who form nine-tenths, and more, of the population of the valley, might be classed as a form of the same language.

As has been stated above, Kashmir has for at least two thousand years been under Indian literary influence. It is the only one of the D. languages that has a written character and that has a literature. For centuries it was the home of great Skr. scholars, and at least one great Indian religion, Śaivism, has found some of its most eloquent teachers on the basis of the Vedanta. Some of the

greatest Skr. poets were born in and wrote in the valley, & from it has issued in the Skr. language a world-famous collection of folk-lore. Under such circumstances it would be extraordinary if the great bulk of Ksh. vocabulary were not closely connected with the vocabularies of the neighbouring Sktic. languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words, — words that are seldom lost in any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for 'father', 'mother' and the like, — are closely allied to the corresponding Sh. words, and are therefore of D. origin. The following is a list of some Sh. words which have cognate forms in Ksh. Some of these words also occur in

Indian languages, but they are also D., and are examples of the same form appearing in both families of Aryan speech.

Eng.	Shina	Kashmiri
acid	churkō	tsok^u ✓
after	phatē	pata ✓
anger	rōsh	rash ✓ [illegible]
army	sī	sēna ✓
arrow	kon	kān ✓
aunt (father's sister)	papī	pŏph ✓
" (mother's ")	mā	māsī ✓
autumn	sharō	harud ✓
bad	kachō	koch^u ✓
be	bo-	bōw- ✓
bear (the animal)	ich	ichch (Siraji) ✓
beard	dāi	dār^u ✓
between	majē	manz, in ✓

Eng.	Sh.	KSL.
bite	chup- (verb)	tsop[2] (noun)
blow	phū-	phuk-
blue	nīlo	nīla ✓
bone	aṭi – [illegible]	aḍij ✓
be born	jo-	zē- ✓
both	bēye	biyē, a second time ✓
bow	dānu	dūn ✓
boy	Shudār	Shur
break	put-	phuṭ..
breath	shā̃	Shāh ✓
brown	gūro	guruṭ
bull	dōno	dāno
camel	ūnt	ū̃ṭh ✓
cold	shidalo (शीदलो)	Shatīl
cow	go	gāv ✓
crooked	kolā	hol
crow	kā̃	kāv.

Eng.	Skh.	Kash
dance	nat-	nats- ✓
day	des	döh ✓
death	marēn	mārs ✓
die	mur	mar ✓
dog	shū	hūn ✓ (ordinarily shūn)
door	dar	dar ✓
dry	Shuko	hökh ✓
ear	kon	kan ✓
earthquake	būgyal	būnul
eat	ko-	khē- ✓
eclipse	grā	grān ✓
elephant	hasto	host ✓
escape	much-	mökal- ✓
eye	āchi	āchh ✓
face	mukh	mökh ✓
far	dūr	dūr ✓
father	bōi, bāba	mōl, bāba

Eng.	Sh	Kash.
finger	agūī	ongᵘjūᵘ ✓
flour	ānt (?)	ôtᵘ —
foot	pā	pādᵘ ✓
forget	amust —	mash — ✓
fortnight	pach	pach ✓
fox	lõy	lôh ✓
give	di-	di- ✓ (?)
gold	son	sŏn ✓
grape	jach 2>3	dachh ✓
grass	kach	ƙach
great	baddo	bọdᵘ
hand	~~dono~~ hat	~~dan~~ athe
handle	~~bitto~~ dono	~~tatᵘ~~ dan
hot	~~gresto~~ tāto	~~gristᵘ~~, totᵘ
industrious	gresto	grīstᵘ, afanar
kill	mār-	mār-
knee	~~kuto~~	kọthᵘ

Eng.	Sh.	Kśl.
language	bāsh	bāshĕ, child's cry
lay down	po-	pāco-
lead (metal)	nāng	nāg
leaf (of tree)	pāto	patir
learn	śich	hĕchh
lip	ōnti	wuṭh
little	chon	chhoṅ, empty
man	manuzho	"mishanyun"
meat	moś	māz
milk	duṭ	dŏd
moon	yūn	zūn
month	māz	mās
more	mūts	matā, (mud)
mother	māti	mŏj (or mŏl)
mouth	aī	ŏs (or ās)
naked	nanno	non
name	nāo	nāv

English	Shinā	Kash
new	nowā	nowⁿ ✓
night	rāti	rāt ✓
nose	nāto	nast
old	prono	prônⁿ ✓
place	dish	dish ✓
plough	hal	ala ✓
pride	badyār	bajěr (for badyěr, greatness)
ram	kavēlo	kat
receive	lay-	lab- ✓
return	far-	phēro
right (not left)	dashino	dachchinⁿ ✓
rise	uth-	wŏth- ✓
saw	sigel.	sēk ✓
scatter	shij-	chhik-
seed	bi	byŏlⁿ ✓
shoulder	piow	phyahⁿ
silver	rūp	rôp ✓

Eng.	Sh.	Kash.
singing	gai	gĕv-
sit	bai-	bĕh-
smoke	dūm	d̃h
× snow	hin	shīn
son	puch	putr-
soul	jīl	zū
spade	bel	bēl
strength	shat	hĕkat-
sun	sūri	sirī
swell	mōro	mŏdur
× smooth	pichhiliko	prshul²
take hold	lam-	lam-, pull
tear (vb.)	tsēr	tsat-
throat	shoto.	hot²
today	acho	az
tongue	jip	zĕv
teeth	dŭ	dand

2 : + 17 + 1

10 26 / 128

Engl.	Sh.	Ksh.
vein	nār	nör ✓
village	girām	gām ✓
wall	kut	kuth, a room ✓
weep	ro-	riw- ✓
wife	gren	garin, mistress of a house ✓
window	dan	dör
wine	mo	mas
with	sāti	söti ✓
woman	čhai	trai ✓
work	kŏm	köm ✓
write	lik-	lěkh- ✓
yes	āwā	awa ✓

We therefore arrive at the following conclusions. Ksh. is a mixed language, having as its basis a language of the D. group of the D. family allied to Shiṇā. It has been powerfully influenced by Indian culture and lit.,

and the greater part of its vocabulary is now of Indian origin and is allied to that of the Sktic Indo-Aryan languages of North India. As, however, its basis, — in other words, its phonetic system, its accidence, its syntax, its prosody, — is Dardic, it must be classed as such, and not as a Sktic form of speech.

P.242. KASHṬWĀṚĪ

The valley of Kashṭwār, vulgo Kishtwar, lies on the upper Chināb, to the south-east of the valley of Kashmīr. Immediately to its south lies Bhadrawāh, the language of which is a form of ~~[illegible]~~ Western Pahāṛī. To its west lies the hill country separating Jammu from Kashmīr in which various broken forms of Kashmīrī are spoken gradually merging into the Chibhālī and Punchhī forms of Lahndā. To the east and north-east lies Zanskār, the language of which is a form of Western Tibetan. (Kashṭwāṛī) It is a ~~[illegible]~~ dialect of Ksh. but is much corrupted by the Pahāṛī ~~[illegible]~~ and Lahndā spoken to its south & south east. On the other hand it retains one or two O. forms (such as the word thu, 'he is') which have disappeared from St. Kashmiri, except in O.K. poetry

we occasionally find forms, such as a present participle in an, instead of ān, that no longer exist in St. Lōan, but which have survived in Kasht.

The Kasht. character is a variety of the Ṭākri character used in the hills of the Northern Panjāb. As elsewhere, its vowel system is most incomplete. There are few signs for the medial vowels, and as a rule long medial vowels and sometimes even short medial vowels are represented by the initial forms. It is as if we were, in writing the Nāgari character, to represent the word bāt by बआत instead of बात. There are, it is true, forms for medial ā, medial ī, medial u, and medial ō, but these are used [illegible] at random, and,

particularly, the sign for medial ŏ can be used for almost any vowel. Moreover the initial forms are often used instead of them.

Kashtwārī Alphabet

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a ā	[illegible]	ka	[illegible]	ḍa	[illegible]
i, ī, ē	[illegible]	kha	[illegible]	ḍha	[illegible]
u, ū, ō, au	[illegible]	ga	[illegible]	ṛha	[illegible]
ai	[illegible]	gha	[illegible]	ṇa	[illegible]
ṁ	....	cha	[illegible]	ta	[illegible]
ka	[illegible]	chha	[illegible]	tha	[illegible]
kā	[illegible]	ja	[illegible]	da	[illegible]
ki, kī	[illegible]	za	[illegible]	dha	[illegible]
ku	[illegible]	jha		na	[illegible]
kū	[illegible]	ṭ.	[illegible]	pa	[illegible]
kō	[illegible]	ṭha	[illegible]	pha	[illegible]
kau / kai	[illegible]	ḍa	[illegible]	ba	[illegible]

bha	[illegible]	va	[illegible]
ma	[illegible]	sha	[illegible]
ya	[illegible]	sa	[illegible]
ra	[illegible]	ha	[illegible]
la	[illegible]		

P. 315. In writing Kashtawārī, its ~~[illegible]~~ consonantal spelling is also very capricious. Special difficulties seem to have been experienced in writing the fricatives ts and tsh. They are usually represented by ch or chh, as in Kash., but sometimes they are written s or even z. sa'dō written for tshāwali [illegible], a goat; gasa written for gabsha, and also zu·za's for tsĕ, by thee.

P. 315. PRONUNCIATION.— Vowels in Kasht. are sometimes [illegible]. Thus [illegible] mac.. also mahhi. So the Kash. dith, scarcely, becomes dish

Although epenthesis is not carried out with the strictness observable in Ksh., we sometimes find vowels, even where they would not change in Ksh.

Thus samazun, to become, and samuzun, in which the second a has become u under the influence of the u in the next syllable. Similarly mulkussun, for mulka-sun, of the country. lagᵘ or logᵃ has actually become lōgū, in zadanlogū, he began to say,

Again the Ksh. sandi (abl. of sondᵘ, of) is ɔini in Kashl-warin in which the a has become i under the influence of the following i.

In Ksh. i & ĕ are frequently interchanged. So also in Kasht. we have both isini khātara for the sake of this one's sake; and tisinĕ khātira for his sake. In khātira & khātara we also see an optional interchange of un-

accented a and i, and the same appears in kyári or kyāra, why?. Even an accented i, following y, may become a. Thus we have both yĕth and yath corresponding to the ~~Ksh. yith~~, for this. This was .. first an instance of the change of i to ĕ, so that yith becomes yăth. In Ksh. we know that yĕth is really yath, so that the change of yĕth to yath in Kashmir is easy. hoshás (Kasht) hŏshĕs (Ksh), ~~Another example of the change of~~ ~~ĕ~~ In fact the Ksh. ĕ appears under several forms. It follows Ksh. in wärhĕn (for working), for so many years — also iĕn wärhiĕn. in, ĕn, iĕn

ŏ > a : wathi, having arisen, wŏthi (Ksh. wŏthith)

In Ksh. whenever a word begins with i or ĕ, a y is prefixed ... We also often hear a medial

ĭ or ĕ pronounced as if a faint y precedes it. Thus, kẽtshāh, something, is often heard as kyẽtsāh, and khĕma, I shall eat, is often heard as khyĕma. This prothesis of y before ĭ or ĕ is still more common in Kasht. [Though not indicated in writing]. Ex. 346 Tyĕsun for tisun, his, & tyĕsiñi for tisiñi (fem. sing. dat.), in which latter ĕ has also been substituted for i. dyim for dim, give me. panangis (for pananis) tyĕsun badd^a shur^ai, his elder son, tisun mhāl^a kanāra nyēt, his father having come outside. tsinē khatrа, for her sake. tis, & tyis both.

Also Ksh. words often end in i-mātrā & u-mātrā, but these are used most capriciously. A final ü mātrā does not seem to occur, i-mātrā being everywhere used instead.

i-mātrā final ... i ... haru^i, a shoulder

hōnⁱ; dogs, hūnⁱ, a bitch, kōrⁱ, a girl, miānⁱ (instead of miānis), pānaⁱ, rishⁱ, bulls, shurⁱ, sons —

But this i-mātrā sometimes becomes an ordinary i, as in mhāli, fathers, māhni, men, āisi, they were; and is sometimes even lengthened to ī, as in shurī, sons, hundī, kisses.

u-mātrā: baddᵘ or badᵘ, great; bhāyᵘ, a brother; ghurᵘ, a horse; lagᵘ, began; māhnᵘ, a man, mhālᵘ, but mhāl a mhālu, miānᵘ, my but miānu māno; rishᵘ, a bull; shurᵘ, a son, tsānᵘ, thy; but tsānu;

But the final u-mātrā is often dropped; miānu mhāl, my father; myul, he was got; samur, he became

p. 341. Or it may become a full u, as in māhnu, a man; mhālᵘ or mhālu, a father, bar mhāl; bhāyu, ..., ratsu, he seized

Or it may be lengthened to ū. This is always the case in the word āsū, he was, whereas chu, he is, is always written with the u short.

Zatan lǒgū, he began to say, also lagu, and "adar gatshun lagu" na, he did not begin to go inside.

Or it may become ō or even wā, as in ḍand[u] or ḍaṇḍo the back; wats[u], watsu, or watswa, a calf, zĕan or zwŏ, the tongue.

mud[u]mut[u], nyul[u]mut[u], racl[u]mut[u], rāw[i]mut[i] sam z[u]mut[u], but actual forms: mudmut, mud[u]mut, nyulmut, rachlmutu or rachlmut[u], rāw[i]mut or samzumut.

Epenthesis of vowels occurs in Kashmiri is less but is more capricious.

In Kash. when a is followed by i-mātrā, and in certain ... the sign ... (the 3rd declen)

by i, the a is not changed, but the i-mātrā or
i is sounded immediately after the a as well
as in its proper place. Thus, baḍi, great (nom. plur.)
is pronounced as baiḍi. Similarly kanis, to a bracelet,
is pronounced kainis. Traces of this kshr, where the
~~sing~~ dat. sing. of akh, one, is written aikis (also akis).
Elsewhere the a remains unchanged, as in pananis, to
his own, or ~~of~~ baji, great (nom. sing. fem.)
In Ksh., when a is followed by u-mātrā it
becomes o, as koru (for karu), he was made. The
o remains unchanged even when the u-mātrā becomes
u ~~as~~ owing to the addition of a suffix, as in
korun. ~~ka~~ In Kashr, the same change sometimes
occurs as in korun. At other times the a becomes
ŏ as in kŏrun, and at other times it becomes
ō, as in ~~kōrun~~ zaḍun lōgun, he began to say. Most
commonly, however, the [illegible] unchanged as in karun,

marun laqus, I began to die; ratha (for rați^2) he remained; radun, he said.

In lesh, when ā is followed by ī-mātrā, or by i, it becomes ö, as in möl^i, fathers, möriw, strike ye. In lesh. one instance resembling this in which ā, followed by i, becomes ō not ö → thōyiu, place ye, corresponding to the lesh. thöriw.

In other case ā remains unchanged, as in āsias, or āsis, (they were to him (lesh. ösis), hākim, khātira; tsānis mhāl^i-sin, of thy father (lesh. chyönis möl^i-sandis); wānawālis, to a shopkeeper.

3rd In lesh. when ā is followed by u-mātrā or by u it becomes ö. Traces of this in sōrūi but also sārū corresponding to lesh. ~~sorry~~ sōmy. Another attempt to represent the sound — āusu" (lesh. ösu") buahwāsū, and in māunun (lesh mōnun). However, the ā often remains [illegible] in bhāyu" or bhāi,

a brother, māṛus, ujāṛus, urāwus.

In Lesh. when i is followed by u-mātrā or by u, it becomes yu, as in dyut^u (for dit^u) The same usually occurs in Kshṭ, as in dyutum, he gave; dyturū, thou gavest; myul (but also dyitul); myul (for mil^u), he was found.

In Lesh. when ē is followed by i-mātrā it becomes ī, and when it is followed by u-mātrā it becomes yū. We have in Kshṭ one ex. of what happens to ē in such circumstances in the base tsēr, a goat. Its nom-sing. is tsyōr^u & its nom. pl. is tshēr^i not tshyūr^u and tshīr^i.

In Lesh. when ō is followed by i-mātrā or by u-mātrā, or by u, it becomes ū, as in hūn^u, pl. hūn^i from the base, hōn a dog. In Kshṭ, ō in such circumstances remains unchanged. Thus hōn^u, a dog, pl. hōn^i, bēni, a sister, dūr^u, a daughter, the tsōṭum,

~~[illegible]~~ I struck, we have, however, krūdhi, angry for an original krōdhi.

It will be seen that whole epenthetic vowel changes do occur in Ksht. they are subject to no fixed law.

Consonants — In Ksh., a final surd consonant is aspirated. This rarely occurs in Ksht.: Dōlat (not dōlath), cāṭe (not cāṭh), pōshāh (not pōshāh).

There are, however, a few examples of this aspiration; hētsākh, they began, dyituth, then gavest, mārāwith, then causedst to be killed, and thukh, or thuk, thou art.

Dr. languages as a rule, do not possess the sonant aspirates gh, jh, ḍh, dh, or bh. They are, however, common in Ksht., and are evidently borrowed from western Pahāṛī. Thus we have ghar, ghur̃;

krūdhi, dhām (a feast); bhāyu, bhāis and bhöchhi. We even have initial or medial m becoming mh in mhāli, (kś. mōli); mhast, much; samzhun, to become (but samzun), and timhan for timan among them.

D languages show a tendency to harden soft consonants. We have a good ex. of this in the word akkhuc or akkuchi, a key, which is from an original aggujī.

Lack of distinction between cerebrals & dentals —
p. 249. badāwun, instead of baḍāwun, Kunkries dosas maus, in a few days, but even Kunkries, wōthi also wōṭhi, zāt, even also zāṭ.

249 Kst. possesses a cerebral ṛ, which does not exist in Kś. It is probably borrowed from Lahndā or from Western Pahāṛī. It is interchangeable with ḍ, as in uṛāwun or uḍāwun, In. shuṛi, gi̤ṛi; dōṛun, nioṛ, neaṛ,

The dental r, as in other D languages, is sometimes elided. Thus we have brōṭh or bōṭh, and nyit, having emerged, corresponding to Ksh. nirith.

There is an ex. of its contraction to w in manāmue, he remonstrated with him, for mānāwun.

The epenthetic changes of consonants that are so prominent a feature in Ksh. also occur occasionally in KshṬ. Thus, we have the change of t to ch in tsachiēn, he tore them (fem.), from tsaṭun, to tear. In Ksh d becomes j before y or ē but not before i mātrā. Thus, bodᵘ, great has a fem. bidⁱ, with a dat. sing. bajē. In KshṬ, this change is extended by the analogy to the fem. nom., so that we have bajⁱ corresponding to bidⁱ.

In Ksh. t under certain circumstances becomes ts [illegible] we have

in Ksht. kyutā (Ksh. kyut[u]), how much, fem. kitsī (Ksh. kīts[ü]). So panun[u], own, fem. panañ[ü]; tsān[u], thy, fem. tsāñ[i].

In Ksh. h is liable to become sh, or more accurately, is liable to revert to its original sh. Thus the fem. of hyuh[u], like, is hiś[ü]. In Kasht. the sh. appears also in the masc., as in mē panamits mazūrā hish banāyim, make me like thine own servants.

341. DECLENSION. — Nouns

Corresponding to Ksh. first declension we have —

	Sg.	Plur
Nom.	ghar	ghar
Dat	gharas	gharan
Ag.	gharan }	gharan
Abl.	ghara }	

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(Corresponding to the (Cst. Second declension: It must be remembered that a final ŭ is often dropped, and also ĕ is often written ĕn, yin or ĭen. Note also that the agent-sing ends in in not in ĭ as is Lesl.

	Sing.	Plur.
Nom.	mhālŭ, a father	mhālĭ
Dat.	mhālis	mhālin
Ag.	mahālin	mhālian
Abl.	mhāli	

Ex. of voc. ai mhāli & ai [illegible] or ai [illegible]

352. Corresponding to the third declension of Lesl. consisting of fem. nouns in ĭ or ŭ we have the following. As in the case of nouns of the second declension ĭ is often written ĕ or ĕ and ĭn is often written yin or ĭen.

Sing. Plur.

Nom. kōṛi, a daughter kōṛi

Dat. kōṛi kōṛiṅ

Ag.-abl. kōṛi kōṛiṅ.

p. 353. Corresponding to the fourth declension in Ksh.

Sing. Plur.

Nom. kath kátha

Dat. kathi kathan

Ag. Abl. kathi, katha kathan

sg. nom.-acc. bhain; dat bhēnyi-hata, than the sister.

gāu, a cow, pl. nom. gāē.

Postpositions. — Postpositions are used as in Ksh. It is noteworthy that the postpositions hata and nish, both meaning 'from', govern the dative, and not, as we might expect from the analogy of Ksh., the ablative.

p. 354. A list of postpositions with the cases they govern:- hata, from (dat.)

khatara, khatira, for the sake of (abl. or abl. of gen.)

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labi, near, to (= Hindi pās) (dat.)

manz, in, among, into, (dat.)

manza, from in, from among (abl.)

niōṭ, near (dat.)

nish, from (dat.)

nisha, nishē, nishin, near (= Hindi pās) (dat.)

pān, upon (= Hindi par) (dat.)

pāna, from upon (= Hindi par-sē) (abl.)

pata; after (dat).

~~with~~ sāṅthi, with, in company with (dat.)

sāṅthi, with, by means of (dat.)

P. 355 Adjectives, as a rule, follow the custom of gt. Ksh. Those that do not end in u-mātrā (such as dūr, distant; hish, like; jvān, good; mārā, bad; zabar, good) are not declined when in agreement with a substantive in a case other [illegible] Thus —

dūr dishas safar kōrun, he went to a far country

māṛa kāran-pata mālpujāṛun, he wasted the property in bad action

zabar māhnu, a good man; zabar māhni, good men.

Sometimes, however, the adj. is declined, — the masc in this case following the first declension of nouns. Thus we have:— akis dūras mulka-sun safar korun

lachāran mahniēn (for helpless people)

As in ksh. adjs. ending in u-mātrā agree with the noun they qualify in gender, number and case. It must be remembered that u-mātrā is often elided, so that the adj. apparently ends in a consonant. This, however, does not affect the rule. Even when the u-mātrā is elided the adj. is treated as if it ended in u-mātrā. Thus the pronominal adj miānuⁿ, my, is just as often written miān, but it is always declined as if it were miānuⁿ; and [illegible] miāna.

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In Ksh. the fem. termination corresponding to the masc. u-mātrā is ü-mātrā. In Kasht. it is i-mātrā, which, as often as not, is pronounced as a full i, as in the third declension of substantives. Thus, the fem. of lŏkur^u, small is lŏkar^i (lŏkari). In fact, as the second & third declensions, ^u is often written u or even ō or wa, ^i is often written i or ī, and in is often written ĕn, yin or iĕn.

Under the rules for epenthesis certain consonants are liable to change in the fem., and in some cases, when they do not change in the nom. fem., they change in the other cases. Thus, the fem. of the Kashmiri bod^i, great is büd^ü, the dat. sing. of which is bajē. In Kasht. these changes appear most capriciously, sometimes they occur, sometimes they do not.

Adjs. ending in n^u (which in Kesh. becomes $\tilde{n}^{\ddot{u}}$ in the fem.) appear to make their feminines pretty constantly in $\tilde{n}^i$. Thus miānⁿ, my, has its fem. miāñ^i; tsānⁿ, thy, fem. tsāñ^i; panunⁿ, own, fem. panañ^i. In the case of the Kasht. word baḍⁿ, great, the ḍ is changed to j, even in the case of the nom. fem., which is baj^i. This is evidently due to the analogy of the other fem. cases. We thus get the following declension of baḍⁿ or baḍḍⁿ, great.

		Masc.	Fem.
Sing.	Nom.	baḍⁿ	baj^i
	Dat.	baḍis, baḍi	baji
	Ag.	baḍin, baḍi	baji
	Abl.	baḍi	baji
Plu.	Nom.	baḍ^i	baji
	Dat.	baḍin	Bajin
	Ag. Abl.	baḍiau	bajiau

Note that as in the Mesn-say., the abl. can be optionally used for any oblique case.

There are one or two irregular adjs. The pronominal adj. panun, own, optionally drops the second n in all cases except the nom. sing. Thus, panis for pananis; pani for panani, and so on. The word for 'all' (c.f. Ksh. sôruy) invariably adds an emphatic ī. Thus the masc. sing. nom. is sārī, abl. sārivī (for sāri + ī); plur. nom. sārī (for sār + ī).

p. 357. The Genitive Case. — As in st-Ksh. the genitive is an adj. and is declined as such. The postpositions of the gen. are hun, sun, and uk, corresponding to the Ksh. hond, sond, & uk respectively. These are used almost exactly as in Ksh. Hun is used with fem. nouns & with masc. plur. nouns. Sun is used with masc. sing. nouns. Both these govern the dative, as in Ksh., & as in that language, the s of sun is the termination of the dat., so that [illegible]-sun, of heaven,

is really āsmānas-sun, for āsmānas-hundu. Unlike St. Ksh. sun is used not only with animate but also with inanimate nouns, so that we have āsmāna-sun, where Ksh. would have āsmānuk; māla-sun, of the property, where Ksh. would have māluk; and mulka-sun, of the country, where Ksh. would have mulkuk.

The postposition uk is, as in Ksh., confined to inanimate masc. sing. nouns, as in gāmuk, of the village; mulkuk, of the country. We thus see that either sun or uk may be used with such an inanimate noun as mulk, a country.

All these postpositions are declined, so that we have

for sun:-

Sing.	Masc.	Fem.
Nom.	sun	siñ, sĩ
Dat.	sinis, sini	siñi
[illegible]	[illegible]	siñi
Abl.	sini	siñi

Masc. Fem.

Plur. Nom. sin^{i} siñi

Dat sinin, sin siñin

Ag.-abl. siniau siñau

Sun^{u} is sometimes written sund^{u}.

As usual there are numerous variants of these forms. The ^{u} of sun^{u} is very commonly dropped, so that we get sun. Similarly final ^{i} & i are often dropped, so that sin may represent sin^{i} or sini. Again y is often ~~inserted~~ inserted before i, so that, e.g., sinis and sini become sinyis and sinyi respectively. Again sometimes ĕ and sometimes ī is written for ^{i} or i, and iĕn or ĕn for in, so that sin^{i} and sini may become sinĕ or sinī, and sinin may become siniĕn or sinĕn. All this exactly as in the case of nouns of the second & third declensions.

Uk^{u} is declined as follows, it being remembered that change of spelling may occur as in the

case of sun^u.

	Masc.	Fem.
Sing.		
Nom.	ak^u (ak)	ach^i
Dat.	akis, aki	achi
Ag.	akin, aki	achi
Abl.	aki	achi
Plur.		
Nom.	ak^i	achi
Dat	akin	achin
Ag-Abl.	akian	achian

Sometimes the genetive postpositions are omitted as in gĕwanĕn, for gĕwanĕn-hun^u, of singing, & natsanĕn, for natsanĕn-hun^u, of dancing.

P. 359. Adjs. in agreement with genitives in sun^u or hun^u are put in the dative, as in dūras mulkas-sun safar, a journey of a far country.

Comparison. This is made [illegible]. The usual

postpositions are hata and nishi. Thus:—

-nishi zabar, better than

sārni-nishi zabar, better than all, best

bhenyi-hata badd², taller than the sister.

§ 360. Another mode of forming the superlative is shown in—

a asalas-nishe asal, i.e. best.

Numerals. The word for 'one' is ak which is either indeclinable as in ak zahis zeh shurz² āsis, or else is declined as if from a nom. ak² or ak²; its dative being akis or aikis. [aikis mahanis zeh shuri āsias.

Pronouns. — These closely follow Ksr.

Personal Prons. The first two personal prons are declined as follows:—

	I	Thou
Sing. Nom.	bōh, mě	tū, tsa
Dat., ag. & abl.	mě	tsě
Plur. Nom.	asě, asě	tus,
Dat., ag. & abl.	asi, asī	tusi, tusī

It will be observed that final ĭ is liable to be dropped, and that final ĭ is liable to be lengthened. The tū of second person connects Kash with Western Pahāṛī while tsa connects with with Kash.

Instead of the genitives, the possessive prons. miāunᵘ, my; asunᵘ, our; tsāunᵘ, thy; and tuhunᵘ, your, are employed. As usual the final u-mātrā is frequently dropped. These are adjs; & are regularly declined [as in declen. of badᵘ], the feminines being miāñᵢ; (?) asī; tsāñᵢ; and (?) tuhī, ~~tsaī~~ tuṣī, ~~tsa~~ respectively.

P. 361 mē tsāñᵢ ṭahl karan thus, I am doing thy service, the nom. of this pron. is mē, which is ~~pros~~ probably borrowed from the Lahndā mē.

P. 362 As in Ksh. the Demonstrative, Relative, Interrogative, & Indefinite pronouns have, in the singular, separate forms for animate and inanimate objects. There are fem. forms for the animate pronouns.

Demonstrative Pronouns. — As in Ksh., these are used also as prons. of the third person.

'This'

	SING.		Plur.
	Animate	Inanimate	
Nom.	i, yi, zi	i, yi, zi	(in, yim, f. ims) yims, zi
Dat.	is, yis	(yith, yĕth, yeth	iman, yiman
Gen.	i-sun, yi-sun	(yithun)	iman-hun, yiman-hun
Ag.	(in, yin)	(in yin)	timan, yiman
Abl.	(is, yis)	(yĕi)	

There is an emphatic dat. inanimate sing. in ai katha-pāna, on this very matter, and a corresponding emphatic abl. in aiyi-~~khāta~~ khātara tin su juān Laurun, for this very reason (that) he perceived him safe & sound. The form zi may be compared with the ... Ser. ... ize, both meaning he.

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In Ksh. there is a defective pronoun, of which the inanimate dat. sing. is ath, meaning 'that within sight'; ath in [illegible].

Corresponding to the Ksh. suh, he; tih, that (not within sight), we have the following:—

	SING.		PLUR.
	Animate	Inanimate	
Nom.	su, (fem. sa)	su (ti)	tim, (fem. tima)
Dat.	this, tyis, tyes	tath	timan
Gen.	ti-sunᵘ, tyisunᵘ, tĕsunᵘ, tyĕsunᵘ	tathunᵘ	timan hunᵘ
Ag.	tin, tini	......	timau
Abl.	tyis	(tēī)	timau

P.364. Corresponding to the emphatic ai of yi, we have taii (as taii-pata yath-mullun-sun su the mĕhram [illegible]) Tini [illegible]."

P. 365 Relative Pronoun. —

	SING.		PLUR.
	Animate	Inanimate	
Nom.	i, yi, yu	yi, yu	yim, fem. yima
Dat.	yis	yath	yiman
Gen.	yisun[u]	(yathun)	yiman-hun[u]
Ag.	yin	(yin)	yiman
Abl.	(yis)	yēi	yiman

P. 366. The Interrogative: —

	SING.		Plur.
	Animate	Inanimate	
Nom.	kō̃	kyā	(kama, f. kama
Dat.	kas	(kath	(kaman)
Gen	kasun[u]	?	(kaman)
Ag.	?	?	(kaman)
Abl.	?		

The Indefinite Pronoun is kū, anyone, someone. Its oblique case is kāsi, as in gāmkis kāsi wānawālis-hata, from some shopkeeper of ~~the~~ the village. The corresponding inanimate form for "anything", 'something' is kĕn or kĕntsa.

Reflexive Pronoun — The pronominal adjective is pananī, (panani). [panun yad]. Panunu is an adjective ~~[illegible]~~ n-mā be commonly dropped. The second n also [p. 36] so that we find pani instead of panani.

~~Sing~~ Sing. ~~Nom~~	Masc.	Fem.
Nom.	panunu	panañī (panani)
Dat.	pananis	panañī
Ag.	pananin	panañī
Abl.	panani, pani	panañī
Plur. Nom.		panañī
Dat		panañin
Ag — Abl.		panañin

P.368. Other Pronominal Forms:-

i-kēntsa, whatever; yis-kĕn. 'How much?' (pl.) 'how many?' is kyutā, f. kitsā; m. pl. nom. kityā, dat. kityān. In these the ā is really an interrog. or indefinite suffix added to kyutᵘ, kitsⁱ, & kitⁱ.

Another word for 'how much?' and for 'how many?' is kitnuḍ. yŭt, yitĕn. Fem. probably yitsⁱ & masc. pl. probably yitⁱ.

Pronominal Adverbs are—

tĕli, then; yĕli when; tĕti, there, tētē there; yĕti, here; kyāzi, kyāza, why?

P.369. CONJUGATION – A. Auxiliary Verbs & Verbs Substantive.

Present – I am, etc.

		Masc.	Fem.
Sing.	1.	thus	?
	2.	thuk, thukh	?
	3.	thu	thī, thĕ
Plur.	1.	thī	?
	2.	thĕau	?
	3.	thī	?

This tense, like the Ksh. chhuh, he is, is adjectival, and has masc. & fem. forms. As regards the use of thu instead of chhuh, we may compare the thu of the dialects of the Indus Kohistan (Gārwi, Maiyã), the western Pahāṛī ṭhū, he is (not); & the Sindhi thiṇu, to become.

The Past is thus conjugated the Masc.

I was etc.

	Masc.
Sing.	
1	āsus, āusus
2	āsuk, āusuk, āsukh, āusukh
3	āsū, āusū, āsĕāv
Plur.	
1	āis'
2	āsĕāva, ausĕāva
3	āsai, āusai, āis', āsiāi

P. 370. B.— The Active Verb

The conjugation of the Ksh. verb closely follows Skt. As in Ksh. there are three conjugations. The first consists of all transitive verbs, and all impersonal verbs; the second of intransitive verbs which employ the first past participle in the formation of the past ~~p~~ tenses; and the third of those intrans. verbs which employs the second past participle in the formation of the past tenses.

Ex. of impersonal verb — riwun, to lament.
past — ryūwun (for ryuwun), it was lamented by him; i.e. he lamented.

verbs of the second conjugation
běhun, to sit.
~~gatst~~ gatshun, to be proper
hatshun, to walk
lagun, to become attached, to begin
milun, to be got (also third conjugation)
marun, to die

rihun, to remain

samarun, ~~[illegible]~~ sambarun or sapzun, to become

P-371. Third Conjugation

gatsun, to go, to become

mokun, to be got (also second)

pĕun, to fall

yiun, to come

The Infinitive ends in un, of which the final u-mātrā is commonly (as in K.Gr.) omitted. Thus, tsōṭun or tsōṭun, to strike. Its abl. sing. masc. is, as in K.Gr., used as an infinitive of purpose and ends in ani. Its gen., also used as in K.Gr., ends in anuk or anĕ. The nom. is, as usual, employed as a verbal noun. It is often used with the verb lagun, to form ~~a~~ an inceptive compound.

gĕwanĕn biga natsanĕn shor bozin (gen. pl. postposition omitted)

The Present Participle is formed by adding an to the root ... tsōṭan, striking, as in K.Gr., at the

at the present day, this participle ends in ān, not an; but an is used in old language & also in mod. poetry.

An irregular present participle is yivān, from yivun, to come.

Past Participle. — A few correspond to the first past participle of Ksh. & a few to the second.

3n. First Past Participle — As in Ksh. this is formed by adding u-mātrā to the root, as in tsōṭu, struck. As usual the u-mātrā may be dropped, or may be represented by u, ū, or ō, so that instead of tsōṭu, we may have forms corresponding to tsoṭu, tsōṭu, or tsōṭō. The masc. plur. ends in i-mātrā, as in tsōṭi, and, again we may have forms corresponding to tsōṭi or tsōṭī. The fem. ends in i-mātrā as in tsōṭi (pl. & tsōchi.)

There are irregular first past participles —

	1st past partic.
dinu, to give	dyutu (Ksh. dyutsu)
hĕnu, to take	hyutu (Ksh. hĕtsu)
[illegible], to [illegible]	[illegible]
rihun, to remain	ratsi

As an example of an epenthetic change of a consonant we have tsaci (fem. plur.), torn, from tsatun, to tear.

Second Past Participle.– In Kash. this is formed by adding gōv to the root, as in wuchhyōv, from wuchhan, to see. The second perfect part of milun, to be got, is milōmut; from which we infer that the 2nd past partic. is milōv. For the masc. plur. we have [illegible].

Irregular 2nd past participles are–

	2nd past part
gatshun, to go	gōv
pēan, to fall	pēōv
yiun, to come,	āō.

The perfect part. is formed by adding mut[u] to the first second past participle, as in tsōl[u]mut[u], struck. As usual the final [illegible] matras of the dropped, both at the end of the past participle & at the end of mut[u]; or may be [illegible] ... several varying forms

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The fem. ends in matsi. Examples of the first and second perfect principals are— ~~gatshun, to go~~

	1st or 2nd perf. part.
gatshun, to go, to become	gōmut (irregular)
yiun, to come	āmut (irreg.)
milun, to be got	myulmut
marun, to die	mūdmut
rachhun, to keep	rachhmutu, rachhmutᵘ
rāwun, to lose	rāwᵘmut, rāmut
samzun, to become,	samzumut

For fem., we have:- karun, to make — karmatsi

For the 2nd perf. part. we have further, milōmut (got), which shows that here milun is treated as belonging to the third conjugation, but myulmut shows that it also belongs to the second conjugation.

In Ksh., the conjunctive part. is sometimes used instead of the perf. part. as in sub chhuh bihith, instead of [illegible] he is seated. Here

bēī is the conjunctive part.

Conjunct. Part. — The usual conjunct. part. ends in i or ī, as in tsōṭī, having struck. This is specially common in ~~Lahndā~~ intensive compound verbs. This form does not occur in Ksh., but is common in Pahāṛī and Lahndā. Exs.

panani dōlat banṭī ditsin, he divided out his wealth
tin māl timhau bā̃ṭhi ditnuk, he divided out his property among them
bōh wathi pananis mhālis nisha gatsha (similarly wōthi)

The word kari may be added to this part., as in ~~Lahnd~~ Lahndā & Pahāṛī, thus:–

lŏkrin shuṛin sārui khĕ jorī-karī akis duras mulka-sun safar korun, the younger son, having collected everything, went to a far country.

Another form of the Conj: Part. ends in ith or it, corresponding to the Kash. form with the termination ith. Thus tsōṭith or tsōṭit, having struck

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A third form of the conj. part. ends in ĩtə, as in tsōṭitə, having struck. Ex.

tis tars āwus, dōritamālemetiratun.

Finally ~~in~~ ~~to~~ hakānī, if it is a correct form, is a conj. part. meaning having called.

~~Coming to the~~ We thus get the following list of the non-finite parts of the verb tsōṭun, to strike:—

Infin. — tsōṭun or tsōṭun, to strike; sing. abl. tsōṭani; fem. sg. nom. tsōṭanī or tsōṭanī.

Present Part. — tsōṭan, striking

1st Past Part. — tsōṭu (tsōṭu, tsōṭū; tsōṭə), struck

2nd Past Part. — tsōchou (?) struck

1st Perf. Part. — tsōṭumutu (tsōṭmutu, tsōṭmut), been struck

2nd Perf. Part. — (3rd Conj.) — mitōmut, been got

Conj. Participle —

(1) tsōṭi, [tsōṭi] having struck

(2) tsōṭi[illegible], having [illegible]

(3) tsōṭith, tsōṭit, having struck
(4) tsōṭita, having struck
(5) (?) tsōṭiū, having struck.

Coming to the finite parts of the verbs, the imperative is thus conjugated in the second person:—

sing. tsōṭ, strike thou — plur. tsōṭiū, strike ye.

Ens. of 3rd person. yi rōpai diyi tas, give this rupee to him

mē bōnts haṇṭh, walk before me.

P-375 sāmi-rishi juāh pōshāk kaḍiā āniū, having taken out the best robe bring ye it.

The Future Indicative, also used as a Present Subjunctive, is thus conjugated:—

I shall strike, 'I may strike'

	sing.	plur.
1.	tsōṭa	tsōṭau
2.	tsōṭakh	tsōṭiū
3.	tsōṭi	~~ts~~ tsōṭan

[Allowing for ... as in list]

For the Past Conditional there is only one certain example) karaha, I might have made, is the first person sing. As it stands it is the same as in Ksh.

P. 376. As in Ksh. the Present tense is formed by conjugating the present part. with the present tense of the verb substantive. The participle is unchanged throughout. It is thus conjugated in the masc.

'I strike' 'I am striking' etc.

	sing	plur
1.	thus tsōṭan	chī tsōṭan
2.	thuch tsōṭan	thēaus tsōṭan
3.	thu tsōṭan	thī tsōṭan

Similarly for 'I go' we have thus gatshan, etc.

The Auxiliary verb may precede or follow the participle. For the fem., the fem. of the auxiliary verb is used. The part. does not change.

The Imperfect is similarly made by conjugating the past tense of the verb substantive with the present participle. Thus bōh āsus tsōṭan, I was striking.

En. tis kū̃ diwas āsu na, no one was giving to him.

PAST TENSES. — First Conj. The tenses formed from the past & perfect participles closely follow St. Ksh. There are the same three methods of conjugation, viz (1) with the subject fully expressed, and no pronominal suffix added to the participle; (2) with the subject indicated only by a pronominal suffix; and (3) with the subject fully expressed in the agent case and also by a pronominal suffix. (As in Ksh. the first person pl. can only be indicated in the first method, the second person only in the second & third methods.

past, 'I struck', literally, 'struck by me' etc

	SINGULAR		PLURAL	
	He was struck	She was struck	They (masc.) were struck	They (fem.) were struck
sing.		A		
1. by me	mĕ tsōt^{u}	mĕ tsōt^{i}	mĕ tsōt^{i}	mĕ tsōchi
3. by him	tin [illegible]	tin tsōt[illegible]	tin tsōt[illegible]	tin tsōchi

Past 'I struck' literally 'struck by me' etc.

	SINGULAR		PLURAL	
	He was struck	She was struck	They (masc) were struck	They (fem.) were struck
Plur.		A		
1. by us	asē tsōṭ^{u}	asi tsōṭ^{i}	asi tsōṭ^{i}	asi tsōchi
2. by them	timau tsōṭ^{u}	timau tsōṭ^{i}	timau tsōṭ^{i}	timau tsōchi
Sing.		B		
1. by me	(mĕ) tsōṭum	(mĕ) tsōṭim	(mĕ) tsōṭim	(mĕ) tsōchim
2. by thee	(tsĕ) tsōṭuth	(tsĕ) tsōṭith	(tsĕ) tsōṭith	(tsĕ) tsōchith
3. by him	(tin) tsōṭun	(tin) tsōṭin	(tin) tsōṭin	(tin) tsōchin
Plur.				
1. by you	(tusi) tsōṭĕau	(tusi) tsōṭiau	(tusi) tsōṭiau	(tusi) tsōchiau
2. by them	(timau) tsōṭukh	(timau) tsōṭikh	(timau) tsōṭikh	(timau) tsōchikh

Ex. of the A method:- tin zab^{u}, he said.

B method:- sing. 1st Person.- mĕ guhāh kŏrum tsāun^{u} zab^{u} zāl-phirum na, (never turned thy conversa)

Second Person.- mĕ zāl put dyituth na

P. 378. 3rd Person- tin [illegible] dyutun

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The perfect and pluperfect tenses exactly follow Hst. substituting the Kashmiri verb substantives for those of that language. Exs.

Perfect — mĕ gunāh kormut thum, I have done sin

tsāni mhālin baji dhām (fem.) karmatsi thi, thy father hath made a great feast.

P. 379. Pluperfect — rāmut āsu, tĕ myul, he had been lost, and was found

The second Conjugation also exactly follows Hst.

The First Past: sample: samazun, to become —

'I became,' etc.

	Masc.	Fem.
Sing. 1.	(bŏh) samuzus	(bŏh) samazis
2.	(tsū) samazukh	(tsū) samazikh
3.	su samuzu	sa samazi
Plur. 1.	as samazi	as samazi
2.	(tus) samazĕava	(tus) samaziava
3.	tim samazi	tima samazi

En. Sing First Person. bŏh hanṭhur az mhast dūr, I walked much today.

Third person – su kangāl samzhuzun lagⁿ, &

su krūdhi samuz, andar gatshun lagu na.

An instance of the Second Past of this conj. is samazēi, they (masc.) became. This corresponds to the Lesl. sapazēy.

p. 380 For the Perfect we have –

su myulmut zhu, now he has been got

For the Pluperfect: mūdmut āsū (he'd a very mu.ch.)

The Third Conj. also closely follows Lesl. Paradigm of Second Past of gatshun, to go, to become:

'I went, I became' etc.

Sing.	Plur.
1. (bŏh) gōs	as gē
2. (tū) gōkh	(tuh) gēana
3. su gōu, gau	tim gē.

En. Second Past – of IIIrd Conj: –

su hōshar maur āō

mi... ... ..., ... gōu.

badd" kāl pĕōn.

For the Perfect of this conj. we have:-

tsāun bhāyu āmut thu
rāwmut āsū, hun mitomut thu.

Passive.— According to Mr. Bailey, the passive is formed by adding a to the root, and conjugating it with the various parts of gatshun, to go. Thus:-

bŏh thus tsōṭa gatshan, I am being struck
bŏh āusus tsōṭa gatshan, I was being struck
bŏh tsōṭa gatsha, I shall be struck.

The system employed in lesh., viz. adding the ablative of the infinitive to yiun, to come, also obtains. Thus:-

bŏh thus mārana yiuan, I am being struck
bŏh āusus mārana yiuan, I was being struck
bŏh mārana yim, I shall be struck.

We have a potential passive, formed by adding ([illegible]) ā to the root viz:- tsāuhu shuru zabāwa, I may be called thy son.

P. 381. Causal verbs.— The regular method of forming

a causal root is to add āv to the origin root. Thus from uḍun or uḍan, to fly, we have uḍāvun or uḍāwun, to cause to fly, to squander. Ex.

Tisun mhāl būzāwun lagus, his father began to cause him to understand.

As usual there is a series of verbs whose root-vowel is lengthened in the causal, as in the Hindi marnā, mārnā. Ex. asalas nishě asal pōshāk tis lāgiv.

In Kesh. the causal of khasun, to rise, is khārun or khālun, to raise. In Kasht the corresponding causal is khuālunta.

khūha manza khuāl pāñ.

In the form banāyim, make me; ay has been added to the root instead of āv.

Pronominal Suffixes. Pron. suffixes are added to verbs as in St. Kesh. The suffixes of the agent case already dealt with in paradigms of the past cases. Other cases:–

First Person. Sing. The suffix is m, for all cases except the nom. Thus – me pānes mazavar kith banāyim. make me as one of thy servants

māla su hissa yu mē watim mē dim
miānu hissa dyim.

Second person sing. — The suffix of the 2nd person sing. for all cases is s. After the letters i, this sometimes as, Thus —

aikis mahhīszēh thuvī āsis
kākhyā (fem) āsis
kū tis nō diwan āsus
tis tars āwus
kh cyar (fem) āyas.
su salāmat myū lus.

The following are case of double suffixes

Agent & dat. sing., both third person — hundi ditimas, kisses were given by him to him.

gnāranas (for gnāranas), it was asked by him to him.
zabunas, it was said by him to him.

Agent 3rd pers. sing. & dat 2nd pers. plur. — tis māl timhan dōthi ditinuk (for ditimuk or dyutnah), by him the property was [illegible] by him [illegible]

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Compound Verbs. — Intensive Compounds are formed, as usual, by using the first member in the form of the conjunctive participle. Thus

mari gɔs (his son) died

~~pa~~ panɐni dɔlat bantɨ ditsis, he divided out his own property.

Inceptive compounds are formed with the infinitive,